Gazetteer

of the

Ferozepore Distric

1888 — 89

GAZETTEER

OF THE

FEROZEPORE DISTRICT,

1888-89.

Compiled and Published under the Authority

OF THE

PUNJAB GOVERNMENT.

LAHORE: "CIVIL AND MILITARY GAZETTE" PRESS.

PREFACE.

The following preface was prefixed to the first edition of the *Gazetteer* of this district published in 1883-84:—

"The period fixed by the Punjab Government for the compilation "of the *Gazetteer* of the Province being limited to twelve months, the "Editor has not been able to prepare any original matter for the pre-"sent work; and his duties have been confined to throwing the already "existing material into shape, supplementing it, as far as possible, by "contributions obtained from district officers, passing the draft through "the press, circulating it for revision, altering it in accordance with the "corrections and suggestions of revising officers, and printing and "issuing the final edition.

"The material available in print for the *Gazetteer* of this district "consisted of the Settlement Reports and a draft *Gazetteer* compiled "between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. "Notes on certain points have been supplied by district officers; while "the report on the Census of 1881 has been utilized. Of the present "volume, Section A. of Chap. V. (General Administration) and the "whole of Chap. VI. (Towns) have been for the most part supplied by "the Deputy Commissioner; Section A. of Chap. III. (Statistics of "Population) has been taken from the Census Report; while here and "there passages have been extracted from existing publications, or "have been specially written for the *Gazetteer* by officers acquainted "with the district. But much of the text has been taken almost, if "not quite verbally, from Mr. Cunningham's compilation already refer-"red to, which again was largely based upon Mr. Edward Brandreth's "Settlement Report of the district.

"The report in question was written in 1855, and, modelled on the "meagre lines of the older settlement reports, affords very inadequate "material for an account of the district. No better or fuller material,

"however, was either available or procurable within the time allowed. "But when the district again comes under Settlement, a second and "more complete edition of this *Gazetteer* will be prepared; and mean-"while the present edition will serve the useful purpose of collecting "and publishing in a systematic form information which had before "been scattered and in part unpublished.

"The draft edition of this *Gazetteer* has been revised by Colonel Grey, "Mr. Wilkinson, Mr. Purser, and Mr. Fanshawe. The Deputy Com-"missioner is responsible for the spelling of vernacular names, which "has been fixed throughout by him in accordance with the prescribed "system of transliteration. The final edition, though compiled by the "Editor, has been passed through the press by Mr. Stack."

Since the publication of the first edition, the area of the district has been considerably enlarged in consequence of the partition of the Sirsa District which took place in November 1884. The whole of the tahsíl of Fázilka (together with a few villages from the Dabwáli Tahsíl) was attached to this district.

The necessary additions to the text and statistics of the *Gazetteer* have been made accordingly, and the information and figures have been brought up to date.

For the history of the district and for its condition during the earlier years of British rule, the materials from which the first edition was compiled are still the best that are available, and it has been thought better not to make unnecessary alterations.

The census figures cannot yet be amended, as there has been no new enumeration since the date of the first edition; thus they do not include the Fázilka Tahsíl.

THE EDITOR.

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Details of area taken from Statements Nos. V., VIII. & VIC. of Agricultural Statistics; detail of rainfall from Meteorological Report of 1887-88; detail of population from the Census Report of 1881; and detail of Revenue from Table No. III of Administration Reports. Fázilka was added to this district in November 1884.

Table No. I, showing LEADING STATISTICS.

1	2	3	4	5	6	7
		Details of Tahsíls.				
Details.	District.	Ferozepore.	Zíra.	Moga.	Mukatsar.	Fázilka.
Total square miles (1887-88)	4,076·65	465·75	493 57	806·37	942·89	1,368·7
Culturable square miles (1887-88)	760·2	57·1	58·9	26·1	134·5	483·6
Cultivated square miles (1887-88)	3,068·3	362·6	395·5	746·1	749·8	814·3
Irrigated square miles (1887-88)	742·8	109·8	127·4	105·1	233·1	167·5
Average square miles under crops (1882-83 to 1887-88)	2,266·7	278·9	3,430·7	669·5	547·3	427·3
Annual rainfall in inches of past years	22·31	22·31	25·14	20 90	13·70	12·32
Number of inhabited towns and villages (1881)	1,604	332	407	207	323	335
Total population (1881)	746,176	153,168	164,548	221,169	111,634	95,657
Rural population (1881)	673,280	113,598	153,391	208,981	108,509	88,801
Urban population (1881)	72,896	39,570	11,157	12,188	3,125	6,856
Total population per square mile (1881)	183·03	328·8	333·4	274·2	118·4	69·9
Rural population per square mile (1881)	165·1	243·7	310·7	259·1	115·1	64·9
Hindús (1881)	...	34,334	30,815	66,936	36,560	(Details not available).
Sikhs (1881)	...	15,034	25,840	105,025	22,917	
Jains (1881)	...	147	338	107	219	
Musalmáns (1881)	...	101,963	107,555	49,096	51,938	
Average annual land revenue (from 1882-83 to 1887-88)	599,239	87,161	153,780	191,241	84,451	82,606
Average annual gross revenue from (1882-83 to 1887-88)	848,623	...	...	...	...	...

CHAPTER I.

THE DISTRICT.

Chapter I.

Descriptive.

General description.

The Ferozepore District is the southernmost of the five districts of the Jullundur Division, and lies between north latitude 29° 56 and 31° 11' and between east longitude 73° 55' and 75° 37'. It is bounded on the north-east by the river Sutlej, which separates it from the Jullundur District, and by the Kapurthala State, the boundary of which does not quite agree with the present position of the river; on the north-west and west by the united stream of the Sutlej and Beás, which divides it from the districts of Lahore and Montgomery; on the east and south-east by the Ludhiána District and the Native States of Farídkot, Patiála, Nábha, and Jínd; and on the south and south-west by the Hissár District and by the territories of Bikaner and Baháwalpur. Were it not for the interposition of the Farídkot State in its midst, the district would form a fairly regular block occupying the left bank of the Sutlej for about 110 miles of its course and extending back from the river to a distance of between 30 and 40 miles. It is divided into five tahsíls, of which Mukatsar and Fázilka lie below the Farídkot State, and Zíra, Ferozepore, and Moga lie above it. Moga is entirely away from the river; Zíra occupies the angle opposite the Beás confluence, followed by Ferozepore, which extends down to the point where the district is narrowest; while Mukatsar and Fázilka have limited river frontages, but great depth towards the interior. There is an outlying group of thirty-seven villages, known as the Mahráj *iláka*, a little to the south of the main body of the Moga Tahsíl, and in the centre of the same tahsíl is a smaller group of *Chhirak* and five other villages belonging to the Kalsia State. The riverside country from about 6 miles below Ferozepore to the southern limit of the Mukatsar Tahsíl forms the jágír of the Nawáb of Mamdot, whose predecessors up to 1856 were ruling Chiefs. The Fázilka Tahsíl was added to this district on the reduction of the Sirsa District in November 1884.

Some leading statistics regarding the district are given in Table I in the frontispiece. The district contains only one town of more than 10,000 souls, namely, Ferozepore itself, which with the cantonment had in 1881 a population of 39,570. The administrative head-quarters are situated at Ferozepore, 4½ miles from the right bank of the Sutlej and about the middle of the western border of the district.

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General description.

Ferozepore stands tenth in order of area and second only to Hissár in cultivated area, and eighth in order of population among the thirty-one districts of the Province. It comprises 3·71 per cent. of the total area, 3·9 per cent. of the total population, and 3·2 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places of the district are shown in the margin.

Town.	North Latitude.	East Longitude.	Feet above sea-level.
Ferozepore	30° 55′	74° 40′	649
Zíra	30° 59′	75° 2′	695
Moga	30° 49′	75° 12′	720
Mukatsar	30° 29′	74° 33′	650
Fázilka	30° 21′	74° 6′	588

Physical features.

The surface of the district slopes very gently from the north-east towards the south-west at the rate of about 1½ feet in the mile. It is all of an alluvial formation and contains no hills, and indeed not a rock or stone. On closer acquaintance it is found to be divided into three broad plateaux raised slightly one above the other, the edges of which, in the form of two broken and shelving banks, run nearly parallel to the course of the river. The highest of these three tracts contains nearly all the Moga Tahsíl, a few villages in the south of Zíra, the extreme south-east corner of Ferozepore, and about half of the Mukatsar and Fázilka Tahsíls. It might be conveniently distinguished as the Kot-Kapura plateau, the pargana so named (now in Farídkot territory) being near its centre and forming a link between the Moga and Mukatsar portions. Its surface is extremely smooth. The soil is a rather sandy loam of a reddish-brown colour, broken only by the lines of old water-courses along which sand-drifts are always to be found. On the extreme south-east, however, sand-ridges become common, and in places form the main feature of the landscape. The upper or greater bank which bounds this tract has an elevation of about 15 or 20 feet. It is most distinctly marked about Dagru on the Ludhiána road, 28 miles from Ferozepore, and in the Mukatsar Tahsíl. Below it is a tract of much more sandy soil having a width of 16 miles in the centre, but tapering off almost to nothing at both its upper and its lower ends. The Sutlej appears to have run under the foot of the upper bank up to a period about 350 or 400 years ago. In those days it did not meet the Beás River until some point between Baháwalpur and Mooltan. This sandy plain has been overrun by the river in the subsequent interval. This plain comprises the southern half of the Zíra Tahsíl (excepting a few villages above-mentioned), the eastern half of the Ferozepore Tahsíl, and all the north-west of Mukatsar and Fázilka, except a strip along the present course of the river. It might be called the Mudki plain, from the name of the well-known town and battle-field, which is situated midway in its length. A leading characteristic of this tract is the brackishness of the wells, which increases towards the south-west until the water is undrinkable. Below the the Mudki plain is the riverside tract, sometimes called the Bet. Between Zíra and the confluence of the Sutlej and

Chapter I.

Descriptive.

Physical features.

Beás the Bet has a width of 12 miles ; elsewhere it is not generally more than about 6 miles wide. Its soil is a dark-grey clay intermixed with strata of sand. The lower or lesser bank which bounds the Bet is only 4 or 5 feet in height. Sometimes it is indistinct, so that the characteristic soils of the two tracts—the red sand of the uplands and the dark clay of the lowlands—are found for a short distance intermingled.

In Moga the upper plateau is locally known as the *Rohi* which really means firm land, the term being applied to this sort of tract as contrasted with the sands of Rájputána. The Mudki plateau has sometimes been called the lower *Rohi*. In Mukatsar the Kot-Kapúra plain is called the Utár or uplands, in contradistinction to the Mudki plain, which is there called the Hithár or lowlands. But in Mamdot and elsewhere also the term Hithár (which is only relative) is applied to the tract within the reach of the annual floods of the river, while the Utár in that part of the district is the tract immediately above the Hithár, the name Bet not being in use in Mamdot. The "Rohi" in Mamdot is the western edge of the lower Rohi or sandy plain. In Mukatsar the same term was applied by the Settlement Officer in 1872 to the extreme south of the Kot-Kapúra plain, where it becomes uneven and sandy. Thus in the Mukatsar Tahsíl there are two quite distinct tracts called Rohi, two equally distinct which are both called Utár, and again two tracts in no way resembling one another which are called Hithár. The central region of the Bet in Mamdot and Ferozepore between the Utár and the lower Rohi is often called the Dhora, which means an elevated or dry tract.

Changes in course of river Sutlej.

The river ran under part of the lower bank about 150 years ago. Having probably shifted to that position suddenly from its former course, it met the channel of the Beás somewhere in the west of the Zíra Tahsíl. It then seems to have made a sudden turn to the north, reaching Shahkot in the Jullundur District. After this some of the water of the Sutlej returned temporarily to its former bed under the lesser bank and flooded a large tract of country, eventually making its escape into the Beás near Ferozepore, and in its retreat cutting out two or three curiously regular channels, now called *Sukkar* or dry channels, which with other nullahs, the result of more recent changes, seam the whole tract between the lower bank and the present stream. Mr. Brandreth in 1854 described the *Sukkar* as follows :—

"There is a curious channel, called the Súkha Nal, or 'dry channel,' between the new and old beds of the river, which has its origin near Tihára, in the Ludhiána District, whence it runs with a very serpentine course along the whole length of the district to near Mamdot. Notwithstanding its winding course, the banks of the channel are so regularly formed as to have induced many to think it entirely artificial. More probably, however, it was originally a natural water-course, afterwards shaped into a canal. Its breadth is 100 feet, and its depth seven or eight feet. As recently as forty years ago it is stated that some little water flowed into it, but since then it has remained quite dry. In former days its banks are said to have been fringed with beautiful *shisham* trees, of which now no trace remains. Could the water be again brought

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Changes in course of river Sutlej.

into the channel a very great benefit would result to the country through which it passes; it is to be feared, however, from the result of recent surveys, that such benefits are unattainable save at great expense, as the bed is so changed as to be unsuitable for the feeding of inundation canals."

With reference to these remarks, it may be noticed that lengths of this and other similar channels have been incorporated in the inundation canals made by Colonel Grey.

Miscellaneous.

In the southern part of Mamdot there is a narrow belt of firm soil within the limits of the lower Rohi tract which is called the *sotara*. This is discernible in places higher up the valley.

The Bet country is full of irrigation wells, each surrounded by a clump of trees. The depth to the water level in this tract is generally not more than about 18 feet; in the Mudki plain it is from 30 to 40 feet. In the Moga and Mukatsar country it commences at about 45 feet, but rapidly sinks to 70 or 80 feet, so that well irrigation is possible only on the north-east margin of this tract. In the Mahráj villages water is reached at a depth of 150 feet, and in the further southern parts of Mukatsar and Fázilka at not less than 180 feet; and the cost of sinking a well to this depth is so considerable that wells, even for drinking-water, are not found in every village. Kankar is found in many villages in the Mudki plain, but is not plentiful.

Soil.

Along the top of the upper bank large mounds of earth and brick or pottery rubbish, called *thehs*, are often found, which mark the sites of former villages, and show that the bank of the river was inhabited in ancient times. No such remains are found in the tracts below the greater bank; any that existed must have been swept away by the river, which has coursed over all the lower country during the last two centuries. The most important of these mounds is that of Janer, 6 miles north of Moga.

The soil of each of the three levels is practically of the same quality throughout its length, and its capabilities depend mainly upon the supply of rain, which varies directly with the distance from the Himalaya from 25 inches on the north-east border to less than 10 inches in the extreme south-west. The soil of the uplands has a great power of retaining moisture, especially where the surface is more sandy than the subsoil, and it will produce fair crops even in very dry years. The stiff soil of the riverain tract, on the contrary, though fertile enough if saturated at proper intervals, requires both heavier and more frequent rain, and, except in the Zíra Tahsíl, it cannot be cultivated successfully without some form of irrigation. The cultivators of the Bet are nearly all Musalmáns, and those of the upper Rohi are nearly all Sikh Jats. In the Mudki plain Sikh Jats are the majority, but there are many villages of Mahomedans.

The river Sutlej.

The Sutlej has a fall of about 13 inches in the mile, the winter level of the water being about 725 feet above sea-level at the Ludhiána border, and about 565 feet at the Baháwalpur border, which is about 115 miles lower down. The windings of the stream probably increase its length in the low season by one-third,

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The river Sutlej.

and reduce the slope proportionately. The volume of water in the Sutlej has sensibly diminished since the opening of the Sirhind Canal at Rúpar, and in the cold season it is now easily fordable almost anywhere above the Beás confluence. The water of this river is more turbid than the Beás, which from its clearness has obtained the local name of *Nili*, meaning blue. This name is also given to the combined stream below the junction. The width of the combined stream is generally about 1,000 yards when the water is low, but increases to two or three miles during floods; and the depth and velocity also are, of course, much increased at the same time. Mr. Brandreth, the former Settlement Officer, remarks :—

"The changes in the bed of the river are very frequent. Whole villages are constantly washed away in the course of a single season, while new lands are formed elsewhere with the same rapidity. The people are very superstitious on the subject of these inroads of the river, and have several imaginary methods of arresting its course. The practice they consider most efficacious is to throw a number of goats into the stream. . . . Fakírs and other sacred persons are also sometimes engaged to offer up prayers for the same purpose."

These practices have not yet disappeared. Since Mr. Brandreth's time the river has generally tended to shift somewhat over to the west. It has cut to the distance of about a mile into the Lahore District, and has left many islands and strips of lowlands deposited on the Ferozepore side. The bed of the river is a soft sand mixed with mud in layers. A surface of dry sand may overlay a bottom of wet mud, often forming very treacherous ground. It is not safe for a horseman to attempt to cross any of the channels, wet or dry, except along a track formed by the feet of cattle. The river is navigable only by very shallow, flat-bottomed punts, called *Chappu*. The larger decked boats of the western rivers, called *Beri* or *Zorak*, only rarely come up as far as Ferozepore. The *Chappu* is only fit for short trips, but will carry 60 or 80 persons, or a proportionate number of horses or conveyances, and perhaps 100 maunds of goods.

The principal kinds of fish found in the Sutlej are the *mahser*, *rohu*, and *sowal*. The following other kinds were observed by Mr. E. O'Brien, Deputy Commissioner: *charanda*, *dhúngna*, *dambara*, *jhaila*, *malli*, *sohni*, *mohri*, and *ghogu*, the last being identified by him as *Callichroas bimaculatus*. Fish are caught in a drag-net, by which they are forced into a shallow.

The river is now crossed by a railway bridge made in 1886. It is 4,000 feet long, consisting of 27 girders founded upon groups of wells, and has a cart-road above the railway. A list of ferries is given in Chapter V, Section A.

Inundation Canals.

A great change was effected in the Bet tract of this district by the inundation canals constructed by Colonel L. J. H. Grey when Deputy Commissioner of the district in 1874—77. Colonel (then Captain Grey) noticed, as soon as he joined the district in the beginning of 1874, the large area of land in the Bet tract which was in want of irrigation, and with the opportunities presented by the lie of the country for the construction of inundation

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Descriptive.

Inundation Canals.

canals upon the model of those in Baháwalpur and Mooltan, where he had been serving. Attempts had been before made by the people, with the aid, from time to time, of the district officials, to encourage the river water at the time of its annual rising to flow into some of the old side-channels, by means of which it is often possible to carry a stream two or three miles inland. Sometimes a cutting was made through a bar obstructing the mouth of such a channel, and sometimes a dam was thrown across the channel to force the water on to the fields. But for want of intelligent and systematic direction such works had never been permanently useful: after one or two seasons they usually silted up. Colonel Grey determined to lay out a few canals at once upon a scientific plan, and with the assistance of Mr. Barnes, Superintendent of Irrigation in the Baháwalpur State, he succeeded in constructing seven small cuts of a total length of 52 miles in that very year. The excavation work was done entirely by the agriculturists, who were to get the benefit of the water, and the duty of supervision was performed by the Deputy Commissioner and his ordinary subordinates.

Colonel Grey then applied to Government for the grant of loans for more extensive operations, and in the meantime obtained money from the district funds and other sources. The Nawáb of Mamdot undertook the cost of those canals which lie within his jágír. By the flood season of 1874-75 ten canals were ready, with a total length of 256½ miles. A full description of the works will be found in a report prepared in August 1875 by Mr. H. C. Fanshawe, then Assistant Commissioner in this district. The system of construction and management are detailed in Colonel Grey's District Canal Manual, 1885. It is sufficient here to say the work is entirely co-operative. Government has never given any direct help, except in the form of a contribution to the cost of establishment on account of canals in Fázilka. The labour required is furnished by those villages which take the water, in tasks proportioned to the area which each has irrigated in the preceding season. The task of each village (called *dak*) consists of a certain length of the canal in which the excavation (or in subsequent years the clearance of silt) has to be completed down to a fixed bench-mark. Those who do not perform the work personally are required to get it done by contractors. In 1880 a special establishment was appointed for the management of the canals, consisting of an Extra Assistant Commissioner* as Superintendent, an Assistant Superintendent, *Darogha*, or Overseer, on each canal, and various minor employés, the whole costing Rs. 9,400 per annum. This sum is raised by means of a rate amounting usually to 2½ annas per acre of land irrigated.

Further information regarding the canals will be found in Financial Commissioner's Selections, No. XLI, published in 1887. The statement on pages 8 and 9 shows statistics for the canals for the years 1883-84 to 1887-88.

* At present Rái Maya Dás, who was active in this work in former years, and whose name was given to one of the canals, the Mayawáh.

Chapter I.

Descriptive.

Climate, temperature, and rainfall.

The rainfall is very uncertain, the rainy season sometimes beginning in the end of June, and sometimes being delayed until the end of July, and the period of its termination is equally uncertain. Late rains are the most beneficial, as a favourable sowing season for the spring crop is of more importance than the success of the autumn crop. For a good spring harvest more rain is necessary in the cold season, about January. The rains become more uncertain and partial as well as more scanty as the distance from the hills increases. In the Fázilka uplands there was hardly any rain from 1886 to 1889. Ferozepore is proverbial for dust-storms, whence the proverb, *Kábul ka sarda, Fírozpúr ka garda* ("Kábul for *sarda* melons, and Ferozepore for dust").

The uplands are very scantily wooded. An enormous area of natural scrub-jungle was removed to clear the land for cultivation in the first fifteen or twenty years after annexation, and the uplands were left almost bare of trees. In the Mudki plain the clearance of the jungle has led to a great increase of sand-drifts. The bushes and grass which held the loose soil together having been removed and the soil having been stirred up by the plough, the wind has now great power over it, and it drifts into sand-ridges which grow neither corn nor grass. In recent years, however, the inundation canals in the Bet and the Sirhind Canal in the Rohi are encouraging the growth of trees and will effect a decided improvement in the climate. The cold weather commences about the middle of October and ends about the middle of March, but the mornings and evenings remain cool until the middle of May. The latter part of May, all June, and sometimes all July, are extremely hot, and there are only temporary falls of temperature until September.

No systematic thermometrical record has ever been maintained in the district. Private observations, however, show that in December and January the temperature ranges in houses between 40° and 70°, whilst during June and July (with closed doors) its range in houses not artificially cooled is from 92° to 97°.

Year.	Tenths of an inch.
1884-85 ...	177
1885-86 ...	117
1886-87 ...	149
1887-88 ...	98

Table No. III. shows, in tenths of an inch, the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1883-84 to 1888-89. The fall at head-quarters for four years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA. and IIIB.

Disease.

Owning to the dryness of its climate, Ferozepore has acquired the name of being exceptionally healthy, and this reputation is still deserved as regards the city and cantonments, and also as regards all the upland plains. But in the irrigated lands of the Bet, and also in the towns of the Zíra Tahsíl standing on the lower bank between the Bet and the sandy country, fever is terribly prevalent in the months of September, October, and November. In Zíra current business is often stopped, neither suitors being able to attend the offices, nor the officials able to hear them.

Chapter I.

Descriptive.

Cost and results.

Statement showing cost and results of Ferozepore Inundatio

1	2	3	4	5	6	7	8	9	10
No.	Name of Canal.	Length in miles.	Bottom breadth in feet.	COST OF ORIGINAL WORKS.					COST.
				1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1883-84.
				Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a.
1	Aghawah ...	54	40	......	801 14 9	500 7 7	813 1 9	......	4,530 10
2	Daulatwah...	55	40	......	821 7 4	276 7 3	685 3 3	......	4,773 10
3	Bachherawah	79	50	......	......	1,074 10 3	......	1,185 0 9	9,929 1
4	Barnswah ...	53	40	......	1,851 9 6	1,135 [illegible] 11	......	156 4 0	6,230 11
5	Mayawah ...	68	40	......	11,032 2 9	900 15 4	475 2 0	255 5 9	4,505 14
6	Butawah ...	16	17½	......	1,023 2 6	528 5 6	......	......	690 8
7	Jalálwah ...	62	40	......	22 3 6	1,512 13 0	......	3,006 10 0	4,600 11
8	Nizámwah...	67	40	......	4,033 5 6	5,745 12 5	......	365 13 6	8,257 9
9	Khanwah ...	31	30	......	54 7 2	107 0 9	......	......	807 0
10	Qutbwah ...	22	30	......	920 4 0	1,353 9 0	......	557 9 6	1,617 7
11	Panjewah ...	48	40	......	8,916 2 9	*22,943 11 8	......	......	608
12	Baggewah, now Mubarakwah.	49	35	......	27,501 2 8	200 0 0	......	......	234
13	Fázilwah ...	52	50	11,292 15 7	5,598 7 2	......	......	......	1,287
	Total ...	658	...	11,292 15 7	62,567 5 7	36,278 13 8	1,973 7 0	5,526 11 6	8,073

* A branch of Panjewah, named [Shaukat

† This year the Baggewah was widened

‡ During these two years the banks

Canals for 5 *years from* 1883-84 *to* 1887-88.

Chapter I.
Descriptive.
Cost and results.

11	12	13	14	15	16	17	18	19
OF CLEARANCE, INCLUDING ESTABLISHMENT.				AREA IRRIGATED.				
1884-85.	1885-86.	1886-87.	1887-88.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.					
4,120 9 3	4,611 2 3	6,333 6 0	7,795 6 3	9,996	9,457	11,643	11,474	14,572
3,766 14 0	3,524 10 6	3,851 1 6	5,214 13 9	6,544	6,803	6,389	6,663	10,029
7,716 7 3	7,266 5 3	7,171 0 0	10,970 15 3	19,670	21,148	17,841	18,872	18,288
2,769 11 0	5,162 4 6	5,757 10 0	4,318 13 9	5,345	9,106	12,310	9,444	10,679
2,182 11 6	4,574 1 0	8,666 15 0	5,731 15 0	3,151	13,963	13,405	11,025	12,393
369 3 6	629 4 0	2,115 13 8	2,027 0 6	1,744	2,363	1,960	2,780	2,963
7,571 13 2	3,576 5 9	6,434 3 6	7,434 6 3	9,256	15,475	16,597	14,423	18,708
6,100 13 7	5,248 10 6	8,725 7 0	7,057 2 4	7,685	15,173	16,525	15,030	20,572
842 8 10	1,055 3 10	1,873 13 0	2,172 5 6	2,112	2,989	2,865	5,682	6,998
1,003 15 0	945 1 6	2,688 11 0	2,393 4 8	1,805	3,416	3,065	3,934	6,823
942 11 6	2,416 4 3	5,327 2 6	6,400 10 1	3,179	4,592	6,523	15,457	21,221
1,575 10 0	3,195 2 7	3,349 12 3	4,893 9 3	1,500	10,084	6,964	7,195	10,844
3,246 4 0	6,850 15 0	5,915 4 6	6,862 10 0	8,237	18,376	15,350	20,217	22,559
42,209 4 7	49,055 6 11	‡68,110 3 11	‡73,273 0 7	80,124	132,945	131,437	142,196	176,649

was constructed during the year.
lengthened and made into the Mubárakwah,
specially repaired.

Chapter I.
Descriptive.
Disease.

The fever is probably caused by the cold of the evenings and nights, which after the heat of the day is injurious to insufficiently-clothed persons. In the colder months it is followed by pleuro-pneumonia, small-pox, &c.

Small-pox used formerly to be a scourge, but since the more general spread of vaccination its ravages have been greatly reduced. Guinea-worm is not uncommon in the south of the district, and is traceable to the water. The natives themselves look upon it erroneously as hereditary, and attribute it to the curse of Bába Faríd upon all who crossed the Sutlej into Hindustán. Tables Nos. XI, XIA, XIB and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death rates since 1868, so far as available, will be found at pages 38 and 39 for the general population and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers, as ascertained at the census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

Geology.

The whole district is, as already remarked, entirely alluvial. The upper plateau is probably the result of washings from the Himalaya, the sandy plateau of the effects of later and more rapid denudations of the Siwáliks rather than of the inner hills, and the latest river clay a *detritus* from all tracts through which the Beás and Sutlej have passed in their course.

Vegetation.

The original jungle of the uplands of Moga and Mukatsar consisted mostly of the *wan* (locally called *mál* *(Salvadora oleoides)*, a gnarled and shapeless tree with stiff foliage, somewhat resembling the leaves of the mistletoe, which produces the berry called *pilú*, the *kharil* or leafless caper *(Capparis aphylla)*, the *kikar* *(Acacia arabica)*, and to the south-west the *jand* *(Prosopis spicigera)*. These species are still the common trees of those tracts. The *shisham* or *táli* *(Dalbergia sissu)* and *siris* or *sirin* *(Acacia, or Albizzia speciosa)* are only found in the Bet or near it, and even the *farásh* or *pharwán* *(Tamarix orientalis)* is not very common above the upper bank. The *berí* *(Zizyphus jujuba)* is widely distributed, also the dwarf variety *(Z. nummularia)* which is considered a sign of good land. Other trees are the *dek* *(Azadarachta melia)*, the *reru* *(Acacia leucophlœa)* and the *phalái* *(Acacia modesta)*. The *pípal* *(Ficus religiosa)* is mostly confined to the banks of ponds close to which the village homesteads are generally placed. The *dhák* or *chichhra* or *paláh* *(Butea frondosa)* is found in stiff soils in the eastern half of Moga. Farásh cuttings were planted in great numbers along the inundation canals in 1876-79 and are now fully grown. An attempt at arboriculture was made at the regular settlement in 1853, by causing each village in the drier tracts to set apart a small plot of land for the growth of trees, but these small plantations never having been tended have mostly disappeared. The villagers are now beginning to feel the want of wood for building and making implements, and in the Moga Tahsíl many

Chapter I.

Descriptive.

Vegetation.

them are voluntarily starting small groves each in his own land. In the tracts where wells are used, trees are always planted around the well and for a short distance along the paths and water-courses, and form a small grove. Large numbers of trees have been planted by Government on the banks of the Sirhind Canal. The District Board maintains avenues along the principal roads in its care.

Bushes and grasses.

In the southern parts of the district the profuse and lofty growth of the *akk* (Hindustáni, *madár*) (*Calotropis procera*) attracts attention. It attains a height of ten feet and forms stems of a foot in girth. The ground is often densely covered with the grey *bui* bush, and in Fázilka with the *lána* or *salsola* of two species. In the river-side country many square miles are covered with the lofty *sarr* grass (*Saccharum sara*), locally known as *jhall*. It usually thrives most on sandy soil unfit for cultivation. Wet land still nearer the river generally produces a dense thicket of *pilchi* (Hindustáni, *jháo* ; *Tamarix dioica*). The *sarr* is used in making stools and many other small articles, and its fibre is twisted into cordage. Baskets are made of the *pilchi*. The following smaller grasses are common : *kána* (*Saccharum spontaneum*) on the river-side, *dab* (*Eragrostis cynosuroides*), *dub* or *khabbal* (*Cynodon dactylon*), and *palwán* (? *Andropogon annulatus*) on the river-side, and *dhaman* (*Pennisetum cenchroides*,) *chhimbar* (*Eleusine flagellifera*), *karembar* (*Eleusine aegyptiaca* ?), *seu*, *leha*, *khavvi*, and *gurham* in the upland tracts.

Wild animals. Sport.

The only animals of prey commonly found in this district are wolves. Jackals and foxes are found, but are few in number. Snakes are occasionally found, the commonest being a species of *karáit*. Rewards (Rs. 5) are given for the destruction of wolves, and these animals are being rapidly diminished in numbers as cultivation is extended. The rewards paid for wolves' heads amounted in 1865 to Rs 535, in 1870 to Rs. 251, in 1875 to Rs. 224, in 1880 to Rs 119, and in 1882 to Rs. 73. Wolves are now rare, but foxes (the small kind) plentiful. There are a few *nílgai* ; also pig in jungles near the river. Bustard are rare. There are some florican about Nathána, and the *úbára* is plentiful, as are black and grey curlews and the ox-eye plover. The Indian gazelle (*chikára*) and antelopes are found in tolerable abundance, chiefly in the Moga and Mukatsar Tahsíls, but are very much shot down. Hares, black and grey partridges, and sand-grouse are also abundant ; and, in the cold season, *kulan* (*Demoiselle crane*), wild geese, and wild duck are found on and near the river. Some of the kinds found are teal, mallard, spotted-billed duck, marble-backed teal, red-headed pochard, and gadwal. No game laws are enforced, but the intense summer heat gives the game a natural close season.

CHAPTER II.

HISTORY.

Chapter II.

History.

Early history.

HARDLY any district in the Punjab has so little early history attached to it as Ferozepore. It is almost entirely destitute of ancient buildings and contains no places mentioned in early records. Legends connected with Rája Salváhan attach to one or two other ruined sites, such as that at Sarai Nánga a few miles to the east of Mukatsar. But none of the present villages or towns date from an earlier period than the reign of Akbar. This is mainly due to the fact mentioned in Chapter I, that the entire western side of the district has within the last four centuries been overrun by the river Sutlej, by which all relics of antiquity that may have existed have of course been effaced.

The Kot-Kapúra plateau must in former days have formed the northern margin of the great Rájputána Desert. Its situation and the proximity of the river, which then ran near the present towns of Mukatsar and Farídkot, rendering it more habitable than the regions further off to the south, now the Bikanír territory, it was gradually invaded by immigrants from the Jaisalmer and Bikaner country. The earliest known rulers in this district appear to have been the Punwár Rájpúts, one of whose capitals may have been Janer, the antiquities of which are described by General Cunningham in his Archæological Survey Reports (XIV, 67—69). About the time of the first Muhammadan conquests of India a colony of Bhati Rájpúts, of whose stock the great tribes of Mánj Rájpúts, Naipáls, and Dogars are branches, came up from Jaisalmer under a leader called Rai Hel, and settled to the south of the present town of Mukatsar. They overcame the local Punwár Chief and firmly established themselves. The pedigree of Rai Hel's descendants will be found in Chapter III, Section C.

Fifth in descent from Rai Hel were two brothers, Dhumh and Chinn. The Dogars and Naipáls are descended from Dhumh. This branch of the tribe turned to the left and lived for a time beyond the Beás about Pákpattan and Dipálpur. The grandson of of Chinn was Rája Manj. Mokalsi, the son of Manj, built Farídkot, then called Mokalhar. Mokalsi's sons divided into two families, called after the names of two of them, the Jairsís and Vairsís. Both became Muhammadans about the same

Chapter II.
History.
Early history.

time, about 1288 A. D. The Punwárs silently disappear from the history, and the Manj families advanced northwards to the river. In the beginning of the sixteenth century they built several towns or villages, which are still in existence, between Zíra and Dharmkot, on what was then the river bank. Kot Ise Khan was built by Nawáb Ise Khan of this branch about 1700 A. D.

Meanwhile the Vairsís fixed their capital after two or three changes at Ráekot, now in the Ludhiána District, and ruled the east of the *pargana*. These families acted as local Governors under the Moghal Súba of Sirhind.

The immigration of the great Jat tribes who now people most of the district commenced about two hundred years after the time of Rai Hel. The Dháliwáls, to whose clan the Dholpur Rája belongs, and who say they came from Dháranagri, somewhere in the south of India, appear to have been long established at Kángar, now in Patiála territory to the south-east of Moga, and to have attained some distinction, as shown by a daughter of one of them being married to the Emperor Akbar.

The Gils, another tribe of Jats from Bhatinda, spread over the west of the Moga Tahsíl not long after the Dháliwáls. In the end of the sixteenth century the Sidhús, who are of the same Bhati stock as the Manj tribes, came up from Rájputána. One branch, the Sidhu Barárs, rapidly gained a footing in the south of the Gil country and drove its former inhabitants northwards, taking possession of their principal places. The Barárs founded a chieftainship at Kot-Kapúra, and after a time rebelled against Nawáb Ise Khan, the Manj Governor. The Empire was by that time falling to pieces, and they were not long in gaining their independence. The Rája of Farídkot is of this branch. Another branch, the descendants of Mohan, settled at Maháráj. From among them arose the Phulkián Rájás of Patiála, Nábha, and Jínd. Most of the Jat tribes were converted to the Sikh religion by the seventh Guru, Har Rai, about 1625 A. D. The tenth Guru, Govind Singh, on his flight from Chamkaur in 1705 A.D., sought refuge at Kot-Kapúra, but the Chief of that place, though a Sikh, refused to shelter an enemy of the Imperial Government, and the Guru fled on to Mukatsar, where his followers were cut to pieces. He himself escaped to the Deccan. Not long after this event Nawáb Ise Khan in 1715 rebelled against the authority of Delhi, but was defeated and killed. His territory was restored to his family, but from this time they had little power. The ascendency of the Sikhs dates from about 1760, when they defeated Adína Beg, the Moghal Governor of Lahore. Three years later they sacked Kasúr and enriched themselves with enormous booty. Many of the refugees from Kasúr came over to Ferozepore and established the present town. At the same time Tára Singh Gheba, of the Dallehwála Confederacy, a freebooter, who had became one of the Sikh Chiefs, began to make incursions into the north of this district from the opposite side of the Sutlej. He got possession of Fatehgarh, and his further progress will

Chapter II.
History.
Early history.

be related in the account of that *iláka*. Tára Singh's conquest extended as far as Rámuwála and Mári in the Moga Tahsíl, at both of which places he built forts. Meanwhile Sardár Jassa Singh Ahlúwália took possession of the Naipál country, and extended his authority to within a few miles of Ferozepore. The Nawáb of Kot Ise Khan placed himself under the protection of the Ahlúwáliás.

In the *Ayín Akbari*, Ferozepore is mentioned as the centre of a large *pargana* attached to the Súba of Mooltan, and paying a revenue of 11,479,404 *dáms*, equivalent to Rs. 2,86,985. Another *pargana* mentioned in the same work, that of Muhammadot, is probably to be identified with the modern Mamdot, and would therefore fall within the boundary of the present district. The revenue of this *pargana*, as given in the *Ayín Akbari*, amounted to 3,492,454 *dáms*, equivalent to Rs. 87,311.

The fort of Ferozepore is stated to have been built in the time of Feroz Shah, Emperor of Delhi, from A. D. 1351 to 1387. Nothing more than a mound, surmounted by a Muhammadan tomb, marks its site. The following pages are taken from the report of Sir H. Lawrence, who was stationed at Ferozepore during the early years of the British occupation:—

Both town and territory of Ferozepore bear every appearance of having been not only long located, but of having been at one time rich and populous. It is true that the fort of Ferozepore is not mentioned in the *Ayín Akbari*, whereas that of Mamdot is mentioned. The *Ayín Akbari*, however, cannot (as is pointed out by Captain Lawrence) be considered a complete statistical return; while the position, extent, and importance of the *pargana*, as above described, give strong grounds for belief that in such times, and commanding then, as now, one of the chief passages over the Sutlej, and being on the high road between Lahore and Delhi, Ferozepore possessed at least a fortress of some kind; and the name and character of Feroz Shah* afford fair grounds for supposing him to have been the founder. But the fact does not rest on any local tradition. The Manj Rájpúts say the town was named from their Chief Feroz Khan, who lived in the middle of the sixteenth century. The principal traders were Bhábrás. The place was desolated by a pestilence in 1543 A. D., and the traders withdrew to Kot Ise Khan. The fact that Ferozepore was not attached to the Súba of Sirhind, but to that of Mooltan, goes to support the inference that it was at the time of Akbar on the right bank of the Sutlej. From its position, Ferozepore may have been a mart for the produce of the hills and the rich country between them and Amritsar; but being in the track of many of the hordes that ravaged the North-West Provinces, the town and territory seem to have suffered even more than the rest of the country bordering on the Sutlej.

* The foundation of several towns, and among them of Hissár, in the country between the Jamna and Sutlej, is attributed to Feroz Shah.

Chapter II.

History.

The Dogars.

During the decay of the Delhi Empire, the country, which had apparently become almost depopulated, was occupied by the Dogars, a clan of Rájpút origin, who are still prominent among the occupants of the district. The Dogars were a wild and lawless race, owning no permanent habitations, and delighting rather in large herds of cattle than in the more laborious occupations of the soil. Originally they were alternately graziers and cattle-stealers, but at all times bad cultivators, and holding but loosely the bonds of allegiance. They paid tribute to the rulers set over them according to the means brought to enforce the claim, and when hard pressed they had little to lose by deserting their dwellings. On such occasions the Dogars would place their few chattels, their women and children, on buffaloes, and flying into the tamarisk forests of what is now the Baháwalpur territory, or into the almost equally inaccessible desert of Abohar in Sirsa, there defy their pursuers, or take their time for coming to terms. These people, who are Muhammadans and call themselves converted descendants of the Chauháns of Delhi, emigrated some years ago to the neighbourhood of Pákpattan; and from thence, two centuries ago, spread for a hundred miles along both banks of the river Sutlej from a few miles above Ferozepore to the borders of Baháwalpur. At one time they were undoubted masters of Mamdot and Khai, as well as of Ferozepore; their seats were principally in the *Khádar* of the Sutlej, and their occupations pastoral and predatory. But a colony of several thousands settled many years ago in the large inland town of Sunám, and both about Lahore and Dera Ismail Khan they are to be found. The clan is subdivided into many branches; but almost all the Ferozepore Dogars trace their origin to Bahlol, a Muhammadan Dogar, who must have lived two hundred years ago.

It was gradually that the Dogars moved from about the neighbourhood of Pákpattan; and not until about 1740 A. D., that they reached Ferozepore, which appears at that time to have formed part of a district called the Lakha jungle, and to have been administered by a *faujdár*, enjoying civil and military authority, residing at Kasúr, and acting under the Governor of Lahore. A few villages occupied by Bhattís were at this time scattered over the Ferozepore plain; but on the coming of the Dogars the former moved southward, and Dogars soon established themselves in their room. The right of occupancy of the new possessors was allowed by the Lahore ruler, who, however, on their failing to give security for the payment of Government dues, took their children as hostages. Their rebellious spirit, however, soon broke out, and they slew the *faujdár*, Ahmed Khan Lálu; but in the weak state of the viceregal Government they escaped punishment, and for a time remained independent of all authority.

Sukha Mallu, the head of a tribe as wild as that of the Dogars, and himself a cattle-stealer by profession, was then appointed *faujdár*; and such was the terror of his name, that many

Chapter II.
History.
The Dogars.

of the Dogars absconded; but he enticed them back, and for six years managed the country, after which time the Dogars assembled in rebellion near the Takia of Pír Baláwal; and the *faujdár*, incautiously going among them unarmed and unattended, was speared by one Phaima, who had long vowed his death. The followers of Sukha, who were at hand, hearing of the fate of their leader, fled and were followed by Dogars, who plundered the *faujdár's* dwelling, and murdered his son Kutb. Jul Khan was now appointed *faujdár*. Being pressed by the Lahore Government for arrears of revenue, he took refuge among the Dogars, and was protected by them. But although the *faujdár* thus formed an intimacy with this troublesome portion of his dependents, he had no sooner arranged his affairs with his superior at Lahore, and returned to Kasúr, than the Dogars commenced the same systematic opposition to his rule that they had carried on against the administration of his predecessors.

Sheikh Shamír, of Ulaki (then called Chanhi), was a violent man, and stirred up his brethren, the Dogars, against Jul Khan. The latter, after some opposition, seized twenty-two of their leaders; but in a short time, after levying a heavy fine on them, he released all except three, Muma, Muhammad and Akbar. Pír Khan, the head of the village of Dulchi, where the *faujdár* had been received during his temporary disgrace, went several times to Jul Khan and begged that he would release the prisoners. On his refusal to do so, Pír Khan concerted with Sheikh Shamír to seize or slay the *faujdár*. He again went to Kasúr, and enticed their victim to an interview with the rebels on the banks of the Sutlej, promising to use influence to effect improved arrangements, and to bring to submission the contumacious Dogars. In the midst of the interview Sheikh Shamír slew the *faujdár*, and in the scuffle that ensued was himself killed by a chance blow from his own brother, Misri. Yusaf Khan, the Náib of Jul Khan, avenged the murder of his master, put the hostages to death by sawing their bodies across and hacking them to pieces. The manuscripts do not show who succeeded Jul Khan as *faujdár*; and considering the then disturbed state of the Empire, it is probable the Dogars were left for a time to themselves; for they seem, on failure of a common enemy, to have turned their arms against each other. One party calling in a band of Patháns, the other of Moghals, to aid them, these auxiliaries formed posts in different villages, received a share of the Hákimi dues, and were neglected or respected according to their strength and character. One of the allies so called was Mahmed Khan, son of late *Faujdár* Jul Khan.

Sikh period.

In 1763-64 A.D., Hari Singh, Chief of the Bhangi *Misl*, seized and plundered Kasúr and its neighbourhood. Among the Sardárs in his train was Gurja (Gujar) Singh (whose son Sáhib Singh afterwards married the sister of Maha Singh, the father of Ranjít Singh), who, taking his brother Nusbaha Singh and his two nephews, Gurbakhsh Singh and Mastan Singh, crossed the Sutlej opposite Kasúr, and took possession of Ferozepore, the fort

of which was in ruins; while Jai Singh Gharia, with another band from the same quarters, seized Khai, Wán, and Bazídpur, in the neighbourhood of Ferozepore, and made them over to their subordinate, as Gurja Singh did Ferozepore to his nephew, Gurbakhsh Singh, son of Nusbaha Singh. The Ferozepore territory then contained 37 villages, the proceeds of which Sardár Gurbakhsh enjoyed in concert with Burhán Dogar and Muhammad Khan, son of Gul Khan; but the two latter soon leagued and expelled Gurbakhsh Singh's garrison from the newly-repaired fort of Ferozepore. The latter then established himself in Sultán Khanwála, where was a mud fort, and from thence still managed to get the third portion of the Government share of the Ferozepore villages, Burhán Dogar and Sumán Dogar, dividing between them a third, and Muhammad Khan receiving the remainder. In the year 1771 Muhammad Khan started for Amritsar with some horses for sale. On his first encamping ground Gurbakhsh Singh attacked and took him prisoner, and then recovered the fort of Ferozepore. Between the years 1763 and 1771, Gurbakhsh Singh acquired a considerable territory on the right bank of the Sutlej; but in 1771, the same year that he recovered Ferozepore, a change in the course of the Sutlej left the Sukkar Nai dry, and carried away or rendered waste all the Ferozepore villages but seven. On regaining Ferozepore, Gurbakhsh Singh rebuilt the fort; and leaving his uncle, Rája Singh, as Governor, recrossed the Sutlej, and employed himself in increasing and securing his possession in the Panjab and in co-operating with his kinsman and patron, Gurja Singh, in a dispute with whom, however, for a partition of their acquisitions, Mastan Singh, the brother of Gurbakhsh Singh, was soon after killed.

Gurbakhsh Singh, who was a native of Asil, near Khemkarn, where his father was originally a zamíndár, had four sons and three daughters. The sons soon became troublesome to their father; Jai Singh, the youngest, even commenced operations on his own account, and when forbidden to do so arrayed himself against his father. Most probably induced by such conduct, Gurbakhsh Singh resolved to divide his estates during his lifetime. The authorities differ as to dates, but it was about A. D. 1792 that the old Sardár divided his possessions among his sons, reserving Singahpura for himself. To his eldest son, Dhanna Singh, he gave Sattáráगarh, Bhedián, and Muhálim, north of the Sutlej; to the second, Dhanna Singh, the fort and territory of Ferozepore; to the third, Gurmukh Singh, Sahjara, north of the Sutlej; and to Jai Singh, Naggar. Sardár Dhanna Singh resided in the fort of Ferozepore, and Gurbakhsh Singh and his other sons on their respective allotments beyond the Sutlej. But all seem to have kept up friendly communication with each other; and Dhanna Singh especially appears to have been much at Ferozepore, and, as well as his father, to have afterwards found a refuge there when dispossessed of their respective territories by Nihál Singh Atáriwála.

Chapter II.
History.
Sikh period.

Sardár Dhanna Singh appears to have been unable to match his grasping neighbours, or to restrain his unruly subjects, the Dogars, who almost immediately on his accession invited the inroads of Nizám-ud-dín Khan, the Pathán Chief of Kasúr, who accordingly sent troops to Dulchi. Dhanna Singh, being unable to resist them, entered into a compromise, and yielded to the Pathán a half share of the Dogar villages that had been spared by the last irruption of the Sutlej. The arrangement by no means pleased the Dogars, who immediately called in the Rái of Ráeko to their assistance. The Rái's force lay for some weeks, if not months, under the walls of the fort, and in 1839 Sir H. Lawrence picked out one iron six-pound shot and several wooden plugs that appear to have been driven into the southern wall with a view of effecting a breach. But for those days the fort was strong and was relieved in time by Sardár Rái Singh, of Buria, the father-in-law of Sardár Dhanna Singh. He also expelled the Kasúr Patháns from their portion of the seven villages: but on Rái Singh's retirement Nizám-ud-dín returned and regained his footing. In A. D. 1807 Mahárája Ranjít Singh having acquired Kasúr made it over in *jágír* to his favourite and coadjutor, Sardár Nihál Singh Atáriwála, who soon dispossessed Gubakhsh Singh and his three sons of their Trans-Sutlej pessessions in the neighbourhood of Kasúr. The Dogars, who were looking for a change invited Nihál Singh's approach to Ferozepore. He gladly acquiesced, and, crossing the river, dislodged Dhanna Singh's garrison from the village and kot of Dulchi.

About the same time another branch of the Dogar clan, the Ullakís, settled at Bárekí. Having applied for aid against the Chief to Mora, a celebrated courtezan at the Court of Lahore, she asked the Maháraja for a grant of Ferozepore, and without a shadow of right in the matter he granted her request. Backed by the power of Ranjít Singh, Mora sent troops to enforce her claim, and seized the village of Báreki. Dhanna Singh being thus pressed, was offered assistance by his enemy Nihál Singh and in his extremity accepted it. Uniting their troops they expelled Mora's garrison from Báreki; but had no sooner done so than Nihál Singh made an attempt on the fort of Ferozepore which, however, resisted him.

In A. D. 1808 Sardár Nihál Singh again crossed the Sutlej in the train of Ranjít Singh, who, notwithstanding the remonstrances of Mr. Metcalfe, the British Agent, insisted on endeavouring to extend his dominions to the east of the Sutlej and by stratagem he effected the lodgment of a garrison in the fort of Khai, a stronghold for the time, six miles south-west of Ferozepore, and then belonging to Nizám-ud-dín Khan. Occupying thus Dulchi on the north, Báreki on the west, and Khai on the south-west, he hemmed in the Ferozeporias and shared the produce of their lands equally with Sardár Dhanna Singh, who, from the weakness of his character, was quite unable to cope with such a stirring leader. Dhanna Singh was, therefore, delighted to hear at this time that the British Government

Chapter II.
History.
Sikh period.

taken on itself the protection of all the country south of the Sutlej,* on which point he was no sooner informed than he addressed Sir D. Ochterlony, the Agent for Sikh affairs, and, in a letter dated 28th March 1809 begged to be admitted under the Company's protection in the same manner as was his relative Bhagwán Singh, of Buria and Jagádhri. A favourable answer was returned, and, by order of Government, a copy of the Proclamation of seven Articles was sent to him, showing that the British Government guaranteed the status of 1808 as it obtained previously to Maháraja Ranjít Singh's irruption. In the year 1811 the Lahore Government deputed an agent to wait on Sir D. Ochterlony, one of the objects of the mission being to obtain sanction for seizing Dhanna Singh's land south of the Sutlej. Sir D. Ochterlony, however, disclaimed the right, stating that Ferozepore had neither been originally given to Ranjít Singh, nor had been conquered by him; and that whatever portion of his territory Dhanna Singh still retained on the adoption of Mr. Metcalfe's treaty, to that he was fully entitled by the British guarantee. Government coincided with Sir D. Ochterlony, and from that time until the late Sardár's death no claim on the territory was made by the Lahore ruler.

In A.D. 1818-19 Sardár Dhanna Singh died, leaving his widow Lachman Kunwar, the daughter of Rái Singh, of Buria and Jagádhri, heiress of his possessions. The Sardárni having placed her father-in-law, the old Sardár Gurbakhsh Singh, in charge of the territory, proceeded on a pilgrimage to the shrines of Hardwár, Gya, and Jaggannáth; but during her absence her husband's nephew, Bhagel Singh, the son of Dhanna Singh, gained admittance to the fort under pretence of visiting his grandfather, Gurbakhsh Singh, and, being supported in the usurpation by Sardár Nihál Singh, they two administered and shared the profits of the territory in concert. In 1823 Sardárni Lachman Kunwar returned from her pilgrimage, and appealed to the British authorities against the usurpation of Bhagel Singh. Captain Ross, the Deputy Superintendent of Sikh affairs, represented her case to the Lahore Agent, and the Maháraja immediately recalled his vással, Bhagel Singh, and allowed that Ferozepore belonged rightfully to the Sardárni as the separated share of her husband given him during the life of Gurbakhsh Singh. The old Sardár died at a very advanced age in Ferozepore in the year 1823, and Bhagel Singh died in the Punjab in 1826. Sardárni Lachman Kunwar died in December 1835, and leaving no children the heritage of her territory fell to the British Government.

First introduction of British rule.

The importance of the position of Ferozepore had been pointed out to Government by Captains Ross and Murray; and during the Sardárni's life her often-expressed wish to exchange her turbulent territory for a more peaceful one in the neighbour-

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* See *Gazetteer* of Umballa.

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First introduction of British rule.

hood of her kinsman of Buria had been explained to the British authorities as offering a good opportunity for taking up a commanding position opposite to, and within 40 miles of, Lahore. But an aversion to enlarge our boundary, or to alarm the Lahore Darbár, deterred the Government from accepting the Sardárni's offer, though it was at the same time notified to the local officers that on no pretext whatever was Ranjít Singh to be permitted to obtain possession of Ferozepore.

Early in 1836 Lieutenant Mackeson was deputed by Captain Wade to Ferozepore and Lahore to ascertain the limits of the late Sardárni's territory and to adjust our new relations with the Maháràja. Lieutenant Mackeson soon ascertained that the only undisputed portion of the property was the city and its suburbs with the town-lands, stretching scarcely a mile in any direction, the cultivators of which lived under the walls of the fort, and did not even enjoy their scanty lands without the cover of mud or brick towers, one or more of which protected every well, serving as watch-towers against invaders and as places of refuge against small predatory bands. The remains of many of these buildings still dotted the territory in Sir H. Lawrence's time, and bore good evidence to the former state of the country. Giving up the right of co-partnership in the remote villages, and retaining entire possession of those within a well-defined limit, Lieutenant Mackeson, in communication with the Lahore authorities, settled the boundary of the territory, leaving to it an undisputed area of 86 square miles, divided among 40 villages. So admirably was this delicate task executed that no complaint against that officer or any of his measures was heard of. The local duties were then placed under a confidential agent of Captain Wade, named Sher Ali Khan, who endeavoured to reclaim the people from their lawless habits, and made two or three new locations. Sher Ali Khan died in 1837, and was succeeded by Pír Ibráhím Khan, a man of good family and of considerable reputation in the country, as having been long the Prime Minister of the Khan of Mamdot. Under Pír Ibráhím some few other locations were made and old wells repaired. A commencement was also made of clearing away the ruins of the ancient town and laying out new and broader streets. Pír Ibráhím Khan was relieved by Mr. W. M. Edgeworth in December 1838, when, owing to the increased importance of the place, it was resolved to make Ferozpore the station of an Assistant Political Agent. Mr. Edgeworth's whole time was occupied by the many duties entailed on him by the presence of the army of the Indus, until, in January 1839, he was relieved by Sir H. Lawrence.

Considerable progress had been already made in the pacification of the newly-acquired territory when the first Sikh war broke out (A.D. 1845). Of that war, the present district was the battle-field. The Sikhs crossed the Sutlej opposite Ferozepore on 16th December 1845. The battles of Mudki, Firozshah

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First introduction of British rule.

Aliwál, and Sobráon* followed, and the Sikhs again withdrew beyond the river, pursued by the British force, which soon afterwards dictated peace under the walls of Lahore. "Little remains," writes a former Settlement Officer of the district, "to remind the visitor of all the vivid details of these contests, or of the frightful carnage by which they were distinguished. A few gun flints may still be picked up at Firozshah, and the bones of cattle may still be seen whitening the plain of Mudki, but there is no vestige of the entrenchment about Firozshah, which has long ago given place to the furrows of the plough; and the river flows over the ground on which stood the still stronger entrenchments of Sobráon."†

By the result of the war the British Government acquired Khai, Mudki and all the other Lahore territory on the east of the Sutlej. The Ahlúwália Chief was for his disaffection deprived of all dominions south of the river. Kot-Kapúra was given to the Farídkot Chief partly as a reward for assistance rendered to the British army and partly in exchange for the *pargana* of Sultan-Khanwála, a piece of his territory which lay inconveniently across our line of communications.

History of the *iláká*s, subsequently added to the district.

A short account is here subjoined of each of the *ilákás*, which were subsequently added in the manner described below (pages 28 and 29) to the Ferozepore territory, the history of which has just been narrated. It is taken with verbal adaptations from the Settlement Report of the district, written in 1855, by Mr. E. L. Brandreth.

Khai.

Khai formed part of the Dogar territory. It was, no doubt, originally included in the old *pargana* of Ferozepore, but was entirely waste when the Dogars took possession of it. The origin of the name is not known. It was the designation of a *theh* or deserted site, near which, one of the Dogar Chiefs located the present village of Khai. From this *theh* a sufficient number of bricks were subsequently dug up to metal ten miles of road, from which circumstances some idea of the extent of these remains may be formed. When Gurja (Gujar) Singh acquired Ferozepore, Jai Singh, another Sikh Chief, took possession of Khai, but was compelled to give way to Nizám-ud-dín, the Pathán Chief of Kasúr, whose rise to power will be described in the account of Mamdot. In 1804 Ranjít Singh dispossessed Nizám-ud-dín and gave the *iláka* in *jágir* to his favourite, Sardár Nihál Singh Atáriwála. It was afterwards transferred to Sardár Dharm Singh on condition of his furnishing a contingent of fifty horsemen. In 1843 it was incorporated in the Lahore *demesne.*

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* These battles took place on 18th and 21st December, 28th January and 10th February, respectively.

† This was written in 1855. Monuments have since been erected on the battle-field in memory of those who fell.

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History of the *ilákás* subsequently added to the district.
Mallánwála.

Iláka Mallánwála was also part of the Dogar territory. The village of Mallánwála Khás was located by a Dogar Chief named Malla. On the irruption of the Sikhs, about 1760, Jassa Singh Ahlúwália took possession of it, together with the surrounding villages, which since that time have been known as a separate *iláka.* The Ahlúwália family retained possession of this *iláka*, with the exception of a few villages which were taken from them by Ranjít Singh, until the Sutlej Campaign, when, in consequence of the hostile part taken by them, their estates were confiscated.

Baghúwála.

The *iláka* of Baghuwála, with the exception of a few villages in the bed of the river, was originally included in Mallánwála, but was occupied by Desa Singh Majíthia, who first seized upon the village of Baghuwála, where he built a small fort. Assisted by Ranjíṭ Singh he afterwards took possession of several of the adjoining villages subject to the Ahlúwália Chief, and thus formed the present *iláka.* Desa Singh was succeeded by his son Lehna Singh, who kept possession of the *iláka* till it was confiscated after the Sutlej Campaign of 1845-46.

Makhu.

The *iláka* of Makhu was occupied about 100 years ago by the Naipáls, a Mussulmán tribe, resembling the Dogars, who came originally from Sirsa. There is no trace of any former inhabitants, and it was probably an entire waste. The Naipáls were originally subjects of the empire; then became virtually independent till Jassa Singh, the Ahlúwália Chief, took possession, and establishing a *thána* at Makhu created the *iláka* now known by that name. His successors held it in *jágír* till the Sutlej Campaign, when it was confiscated.

Zíra.

The neighbourhood of Zíra, in which there are many deserted sites, had been for many years a waste, when in A. D. 1808 Sayad Ahmad Shah came from Gugera and founded Zíra Khás. He was driven out by the Sikh Chief, Mohar Singh, Nishánewála, during whose rule nearly all the villages of this *iláka* were located. Mohr Singh was in turn driven out by Diwán Mohkam Chand, Ranjít Singh's General, and the *iláka* was added to the Lahore *demesne.* It was afterwards divided into two portions, of which the eastern portion, which preserved the name of Zíra, was made over to Sarbuland Khan, a servant of the Lahore Government; and the western portion, to which the name of *iláka* Ambarhar was given, was assigned as an appanage of Sher Singh, son of the Punjab sovereign. At a later date, Sher Singh obtained possession of the whole *iláka* and abolished the subdivision of Ambarhar.

Kot Ise Khan.

The territory now included in the *ilákás* of Kot Ise Khan, Dharmkot and Fatehgarh is said to have formerly belonged to Rájpúts of the Punwár tribe. Their ruler resided at Janer, which is said to have been founded by one Rája Jan. The present village of Janer stands at the foot of a mound, one of several, composed of bricks and earth, the remains of an ancient city, which cover an area of about 60 acres. This is by far the most extensive deserted site in the district, and from its height

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History of the *ilákás* subsequently added to the district.

Kot Ise Khan.

is conspicuous above the surrounding country at a great distance. It is worthy of remark that the affix *er* or *mer* occurs in the name of almost no other village in the district. In the language of Rájputána it signifies a hill or mound, and occurs frequently; as, for instance, in Ajmer, Bikaner, Jaisalmer, and Amber. The Punwárs were supplanted by the Manj Rájpúts, an account of whom is given in Chapter III., Section C.

Net Ahmad Khan, son of Shádi Khan, of that family, who proceeded to the Court of Akbar, there gained great favour by a feat of strength, stringing a bow sent by the King of Persia, which had defeated the efforts of all others at the Court. The Emperor conferred on him the title of Nawáb, and in due time he succeeded to possession of the *tappa* of Shádiwál, which had been conferred upon his father, the limits of which seem to have been the same with the present *iláka* of Kot Ise Khan. About 1740 one of his descendants, Nawáb Ise Khan, after whom the *iláka* has since been named, resisted the imperial authority; but was subdued by a force sent against him, and was killed after displaying prodigies of valour. Notwithstanding his rebellion, his son Muse Khan was permitted to succeed him. His son Kádir Bakhsh Khan was despoiled by the Ahlúwália family, who took possession of the *iláka*.

Dharmkot.

Tára Singh Dhalewála invaded and subjected this *iláka* in A. D. 1760, and building a fort at Kutbpur changed its name to Dharmkot. His son, Jhanda Singh, was compelled to yield to Diwán Mohkam Chand, and the *iláka* was added to the royal *demesne.*

Fatehgarh.

This tract was also included in the possessions of Tára Singh, who made over the greater portion of it to his cousin, Kaur Singh. It was added, under Diwán Mohkam Chand, to the Lahore *demesne.*

Sada Singhwála.

In Akbar's time this *iláka* probably formed part of the *pargana* of Tihára in the Súba of Sirhind. The village of Daulatpura in this *iláka* was founded by Doulat Khan Manj, grandfather of Nawáb Ise Khan, but most of its villages are, however, of recent location. On the invasion of the Sikhs it was portioned out among four Chiefs—Sada Singh; Karm Singh, brother of Sada Singh; Diál Singh, Garchara; and Nahar Singh Anandpuri. The first two died without direct heirs, and the inheritance fell to a daughter of a third brother, Diál Singh, who was married to Utam Singh, grandson of Náhar Singh. Utam Singh thus acquired possession of nearly the whole of the *iláka.* His possessions were forfeited to the British Government in consequence of the defection of his family during the Sutlej War. The descendants of Dial Singh are still *jágírdárs* of the villages of Salina and Nidhánwála.

Badhni.

The villages now comprising this *iálka* were formerly held by Rái of Ráekot. They appear to have been part of *pargana* Tihára. The zamíndárs are Dháriwál Jats. A daughter of one Mehr Mitha of this tribe, was married to the Emperor Akbar. On

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History of the *ilákás* subsequently added to the district.

Badhni.

her father he conferred the title of Mián, and gave him a *jágír* of 120 villages, of which Kángar was the centre. On the fall of the Empire, the Chiefs of Patiála and Nábha despoiled the Mián family of a great part of their possessions. The remainder, known as *iláka* Badhni, was seized by Ranjít Singh, and given by him to his mother-in-law, Sada Kaur, who was the daughter of a zamíndár of Ráoki in the same *iláka*. The descendants of Mehr Mitha, though they were never converted to Muhammadanism, still retain the title of Mián. A few acres of land are all that now remains to them of their former possessions. The fort of Badhni was built by Mián Himmat Khan of this family.

Chuhar Chak.

The villages of this *iláka* were also under the Rái of Ráekot. Before the irruption of Sikhs the zamíndárs had rendered themselves almost independent. They resisted Diwán Mohkam Chand, but were overcome, and their land added to the Lahore *demesne*. It was then made over to Sodhi Jowáhir Singh, whose descendants still hold several villages free of land revenue.

Chhírak.

This *iláka* contained originally only one village, Chhirak, which was located by a Jat, named Jhanda, near an old site of that name. He was a subject of the Rái of Ráekot. The present proprietors of the land are the descendants of Jhanda, but the revenues of the *jágír* are entailed on the eldest son. During the troubled times that occurred on the dissolution of the Empire, the successors of Jhanda put themselves under the protection of the Chief of Kalsia, to whom they agreed to pay half the revenue of their estates. This division has continued up to the present day.

Kot-Kapúra, Mukatsar, Mári and Mudkí.

These *ilákás*, together with the State of Farídkot, formed originally one territory, having its capital at Kot-Kapúra. The zamíndárs are Barár (Sidhu) Jats, a tribe which claims a common descent with the Bhattís of Sirsa. It is said that in the reign of Akbar they had a dispute with the Bhattís, which ended in the demarcation of the boundary now recognized between Bhattiána (Sirsa) and this district. Bhallan (the tribal history proceeds to relate), who was at this time Chief of the Barárs, was succeeded by his nephew Kapúra, who built the fort which now bears his name, and made himself independent as ruler over all the Barárs. The grandson of Kapúra, Jodh Singh, gave the tract, now known as Farídkot, to his brother Hamír Singh, who also became an independent Chief. In 1807 Diwán Mohkam Chand conquered the whole of this territory from Tegh Singh, son of Jodh Singh, and added it to the Lahore *demesne*. Mohkam Chand established *thánás* at Kot-Kapúra, Mukatsar and Mári, and since that time the villages subject to these *thánás* have been known as separate *ilákás*. The historical interest of the tahsíl is centred in Mukatsar itself, where Guru Gobind Singh was defeated by the imperial troops in 1705-6. The Guru, who had escaped, "caused the bodies of his slaughtered followers to be burned with the usual rites, and declared that they had all obtained *mukti*, or the final emancipation

of their souls, and that whoever thereafter should bathe at this spot on the anniversary of that day should also inherit the same blessed state; hence the origin of the name *Mukatsar*, or *Muktisar*, the pool of salvation, and of the *mela* on the anniversary of this event."

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History of the *iláká*s subsequently added to the district.

Kot-Kapúra.

Mukatsar, Mári and Mudki.

Sultán Khanwála.

The Sultán Khanwála *iláka* is so called from the principal village in it, which was founded by Sultán Khan a native of Malwál. It was a dismal waste when Pahár Singh, ruler of Farídkot, took possession of it. It was transferred to the Ferozepore District from Farídkot in 1847 in exchange for a portion of Kot-Kapúra.

Mahráj, Bhúchcho, Kot Bhai and Jhumba.

These *ilákás* are inhabited by another branch of Barárs or Sidhu Jats, connected through a remote ancestor with the Barárs of Kot-Kapúra. The Phulkián family, to which belong the Rájás of Patiála, Jínd and Nábha, is of this branch; and within this district it is represented by the Chief of Malaud and Mahrájkián family, all of whom hold considerable *jágírs*.*

Guru Har Sahai.

This was a waste tract between the territories of the Barárs and Dogars, and was a constant subject of dispute between them. About 140 years ago, a Sodhi, named Guru Har Sahai, native of Mohamdipur in Kasúr, who had fled from his home on the occasion of one of Ahmad Shah's invasions of the country, pitched his tent on this waste. The Dogar Chief, Sultán, gave him protection and encouraged him to settle in this place, rightly considering that his presence there would be the best safeguard against the inroads of the Barárs and prevent any further disputes between them and the Dogars. The Barárs also regarded him with a favourable eye, he being a priest of their own religion. Finally, with the consent of both parties, he was permitted, by riding his horse round the waste land borders, to fix the boundaries of a new *iláka*, thenceforth called after his name. The guru was eighth in descent from Guru Rám Dás. During the invasion of the Sikhs his title was always respected, and he was confirmed in possession by the British Government.

Mamdot.

Muhammadot, which is undoubtedly the present Mamdot, is noted in the *Ayín Akbari* as one of the six *parganás* subordinate to the Súba of Mooltan. The revenue was estimated at 3,492,452 *dáms*, equivalent to Rs. 87,311. The modern *iláka* forms the south-west portion of the Ferozepore District, and extends for about forty miles along the left bank of the Sutlej, having an average breadth of not more than eight or nine miles. Its area, according to the survey made by Captain Stephen in 1850, is 371 square miles. In this, as in the other *ilákás* comprised in the Ferozepore District, there are evident traces that it was at one time much better peopled and cultivated than at present. The country had, however, become an entire waste when the Dogars, with the consent of the imperial authorities, took possession of it, about 1750 A. D. During the decline of the Empire, the Dogars here, as at Ferozepore, made themselves independent on the

* The Chief of Bhadaur is also of the same clan.

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Mamdot.

flight of the Lahore Governor, Kábuli Mal, in 1764. They were for a time subjected by Sardár Sobha Singh, a Sikh Chief, who then rose to temporary power. The Dogars, however, called in the assistance of the Rái of Ráekot, who sent a body of troops, and, dispersing the followers of Sobha Singh, himself assumed the government. But the Dogars were no better contented with the rule of the Rái than of the Sikh, and soon after, with the assistance of the two brothers, Nizám-ud-dín and Kutb-ud-dín, who had made themselves supreme at Kasúr, they expelled the Rái, and would probably soon after have expelled their new rulers had not the establishment of the British power over the Cis-Sutlej States confirmed the incumbents and prevented the recurrence of the violent expulsions of former times.

The brothers Nizám-ud-dín and Kutb-ud-dín were Hassanzai Patháns, and are said to have been formerly in the service of the Emperor of Delhi. They afterwards settled at Kasúr, and, followed by a band of their fellow-countrymen, took to plundering the country, until in course of time they were able to establish their supremacy in the whole of the Kasúr territory and beyond the Sutlej in Mamdot. They then divided the land, Nizám-ud-dín fixing his residence at Kasúr, and Kutb-ud-dín at Khodián; but Nizám-ud-dín being shortly afterwards murdered Kutb-ud-dín established his undivided authority over the whole estate. He was soon, however, compelled to give way to the growing power of Ranjít Singh,* who took Kasúr from him, but gave him in lieu of it the *jágír* of Márúf in the Gugera District, and allowed him to retain Mamdot on condition of providing 100 horsemen for service. The Márúf contingent was also fixed at 100 horsemen. Nizám-ud-dín had left a son, named Fateh Dín, a minor at the time of his father's murder. On coming of age, Fateh Dín appealed to the Maharája against his uncle's usurpation. The Maharája put him in possession of Márúf, and ordered Kutb-ud-dín to retire across the Sutlej and fix his residence at Mamdot. Shortly afterwards Fateh Dín, secretly encouraged, it is said, by the Maharája, crossed the Sutlej to attack his uncle, and with the assistance of the Dogars, who were as usual ever ready for a change, drove out Kutb-ud-dín and took possession of Mamdot. Kutb-ud-dín died soon afterwards of the wounds received in the conflict with his nephew. His son Jamál-ud-dín, however, appealed to the Maharája, who recalled Fateh Dín and installed Jamál-ud-dín at Mamdot. A few years later Fateh Dín made another attempt on Mamdot, but the agent of the British Government interfered, and he was in consequence a second time recalled by the Maharája. Fateh Dín continued, however, to press his claim, and the title to Mamdot was not formally decided till the Sutlej Campaign, when Shah Nawáz Khan, son of Fateh Dín, was killed at Firozshah fighting on the side of the Sikhs. Jamál-ud-dín, on the other hand, allied himself to British interests, and did good service, in reward for which he received the

* See *Gazetteer* of Lahore.

title of Nawáb, and was allowed to retain sovereign powers in the State,* his contingent being at the same time reduced from 100 to 50 horsemen. The Nawáb always entertained the greatest animosity towards the Dogars on account of their former opposition to his father and himself, and gradually dispossessed most of the powerful families of their lands and drove them out of the country. The Dogars, unable any longer to call in some foreign Chief to their assistance, petitioned the Commissioner of Umballa; and an enquiry was instituted, in the course of which a series of most atrocious acts was brought to light against the Nawáb and his two sons. Some cases of actual murder were also, it is believed, proved against the family. After a prolonged and careful inquiry the Nawáb, Jamál-ud-dín, was deposed and his estates attached to the Ferozepore District. Two-thirds of the revenue was assigned for the support of the family and one-third was appropriated to the State. Jamál-ud-dín died in 1863. His brother Jalál-ud-dín, who succeeded him, died in 1875, and was succeeded by his son Nizám-ud-dín Khan, the present Chief, who attained his majority in 1883.

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Mamdot.

Fázilka.

The following account of the Fázilka Tahsíl is taken from Mr. J. Wilson's Report on the Settlement of the Sirsa District written in 1883. This tract in 1800 was almost uninhabited. There was no village where Fázilka now stands. The riverside country was occupied only by 12 small villages of Bodlás, Wattús, and Chishtís, who had come over from the other side of the river a few years before. It was left for a long time to the Nawábs of Baháwalpur and Mamdot, who established some small forts. Their common boundary was ill-defined, but was approximately the same as afterwards became the boundary between parganás Wattu and Bahak. In 1844 the Wattu Pargana, so called from the principal tribe inhabiting it, comprising a strip of land running down from the Danda to the Sutlej, was ceded by the Nawáb of Baháwalpur in exchange for a similar tract given to him on the Sindh frontier, and was attached to Bhattiána. This strip was acquired partly to permit of the extension of the customs line to the river, and partly that a Political Officer might be stationed there to watch the surrounding foreign States of Lahore, Farídkot, Mamdot and Baháwalpur. In 1858 pargana Bahak, on the Sutlej, lately confiscated from the Nawáb of Mamdot, was transferred from the Ferozepore District to the Sirsa District. It had been settled by Mr. Brandreth in 1857-58 before its transfer. The Fázilka Tahsíl was divided in the first Regular Settlement of Sirsa into four parganas as follows :—

1. *Malaut*—129 villages. Consisting of the southern portion of the tahsíl, the chief village of which was Malaut, resumed from the Sikh Chiefs in 1837.

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* See *Gazetteer* of Umballa.

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2. *Maháj ani*—45 villages. Consisting of the tract immediately south-east of the Danda or old bank of the Sutlej, resumed from the Sikh Chiefs in 1837.

3. *Wattuán*—80 villages. Lying north-west of the Danda, down to the Sutlej, ceded by Bahâwalpur in 1844.

Fázilka.

4. *Bahak*—39 villages. Also between the Danda and the Sutlej above pargana Wattuán.

Farídkot.

A short notice may be here given of the Native State of Farídkot, the territory of which lies between the main portion of the district and the outlying *pargana* of Mukatsar. It contains an area of 612 square miles, and, according to a census effected in 1881, had in that year a population of 97,034 souls. The territory subject to the Rája of Farídkot consists of two portions, Farídkot proper, and a *jágír* estate of an annual value of Rs. 35,000 conferred on the Rája for his attachment to the British cause during the Sutlej Campaign. The whole revenue now amounts to about Rs. 3,00,000. Farídkot was originally included in the Kot-Kapúra *iláka* under the rule of Sardár Jodh Singh, who gave Farídkot and the adjoining villages to his brother Hamír Singh. Hamír Singh's grandson Charat Singh, was murdered by his uncle Dal Singh; but the usurper was soon after put to death by his subjects, who restored the direct line of succession by the installation of Guláb Singh, son of Charat Singh. Some years later Guláb Singh died under suspicious circumstances, and was succeeded by his younger brother, Pahár Singh. Pahár Singh proved himself a wise ruler. He located many new villages and brought large waste tracts for the first time under the plough, attracting immigrants by light rates of assessment and by the good faith with which he kept his promises. He was one of our most faithful allies during the Sutlej Campaign and was rewarded with the *jágír* already mentioned and with the title of Rája. Pahár Singh died in 1849, and was succeeded by his son Wazír Singh, a weak man and an incompetent ruler. The prestige, however, of Pahár Singh's acts still remained, and the natural disposition of the Rája was not such as to lead him to the commission of acts of tyranny or excess. He died in 1874, and was succeeded by his son Bikrama Singh, who was then about 27 years of age, and for some years before his father's death took an active part in the administration of the State. He is an intelligent prince, and anxious for the welfare of his people, though not highly educated. Since his accession he has set himself vigorously to work to reform the administration on the British model, and borrowed the services of British subordinate revenue officials to settle and assess the territory. He is also engaged in the preparation of improved codes of law for his people.

Gradual formation of the present district.

At the close of the campaign of 1846 there were added to the existing district of Ferozepore, as already described, the *ilákás* of Khai, Baghuwála, Ambarhar, Zíra, and Mudki, together with portions of the following:—Kot-Kapúra, Guru Har Sahai, Jhumba, Kot Bhai, Bhuchcho and Mahráj. The other acquisi-

Gradual formation of the present district.

tions of the British Government were divided between the districts of Badhni and Ludhiána. In 1847 the Badhni district was broken up, and the following *ilákás* were added to the Ferozepore district:—Mallánwála, Makhu, Dharmkot, Kot Ise Khan, Badhni, Chuhar Chak, Mári, and Sada Singhwála. In the same year Sultán Khanwála was taken from Farídkot in exchange for a portion of Kot-Kapúra. The next addition took place in 1852, when a portion of the *ilákás* of Mukatsar and Kot-Kapúra, hitherto held in excess of his *jágír* in the same *ilákás* by the Rája of Farídkot, was taken under direct management. This was an addition of about 100 square miles. The following figures refer to the old Sikh *ilákás*, included in the district as they stood in 1855:—

Names of *Ilákás*.	Number of villages.	Area in acres.	Revenue (1855).	Total population.	*Hindús.* Agricultural.	*Hindús.* Non-agricultural.	*Hindús.* Total.	*Musalmáns.* Agricultural.	*Musalmáns.* Non-agricultural.	*Musalmáns.* Total.
			Rs.							
Ferozepore ...	80	53,306	28,406	28,158	683	4,065	4,748	10,009	13,401	29,410
Khai	54	52,546	16,998	11,838	805	605	1,410	6,525	3,903	10,428
Sultán Khanwála	40	47,362	12,247	8,314	2,849	717	3,566	2,866	1,882	4,748
Baghuwála ...	30	13,582	6,177	3,121	174	59	233	2,102	786	2,888
Mudki	34	59,426	21,582	13,119	1,618	2,036	8,054	2,964	2,101	5,065
Mukatsar ...	123	316,435	32,062	22,349	10,801	3,723	14,524	4,461	3,364	7,825
Kot Bhai and Jhumba ...	29	99,055	12,432	10,273	6,304	1,620	7,924	1,471	878	2,349
Guru Har Sahai	14	35,796	3,000	3,470	650	542	1,192	1,027	1,251	2,278
Ambarhar ...	28	26,507	5,835	3,746	1,488	308	1,796	1,107	843	1,950
Zíra	45	53,453	18,136	10,926	3,928	1,653	5,581	3,094	2,251	5,345
Kot Ise Khán	48	46,118	27,653	18,290	5,119	1,749	6,913	7,357	4,020	11,377
Dharmkot ...	100	130,288	90,613	53,197	21,316	7,246	2,8562	13,216	11,419	16,635
Fatehgarh ...	76	34,376	18,233	11,821	945	968	1,913	7,435	2,473	9,908
Mallánwála ...	37	34,276	12,012	7,395	908	466	1,374	3,680	2,341	6,021
Makhu ...	73	39,621	14,332	10,047	383	722	1,105	6,025	2,917	8,942
Badhni ...	39	100,793	56,448	32,630	21,111	5,473	26,584	2,595	3,451	6,046
Chuhar Chak...	11	31,858	21,479	10,779	6,980	1,853	8,833	454	1,492	1,946
Mári	52	139,099	44,521	31,212	20,166	4,496	24,662	3,296	3,254	6,550
Sada Singh ...	50	71,616	34,916	20,928	10,599	3,926	14,448	3,794	2,686	6,480
Mahráj Bhuchcho ...	34	116,343	40,515	26,718	17,560	6,189	23,798	850	2,119	2,969
Chhirak ...	8	13,368	5,937	3,599	2,344	434	2,778	407	414	821
Total ...	995	1,506,224	5,23,526	341,930	141,054	48,895	189,949	84,735	67,246	151,981
Bet	...	283,629	1,29,592	89,841	4,512	7,338	11,850	48,510	29,481	77,991
Rohi	...	663,966	3,05,935	189,279	101,227	29,483	130,710	28,416	20,153	58,569
Outlying *Ilákás*	...	558,629	88,009	62,810	35,415	12,074	47,389	7,809	7,612	15,421
Total ...	...	1,506,224	5,23,536	341,930	141 ,054	48,895	189,949	84,735	67,246	151,951

In 1855 the eight villages constituting the *iláka* of Chhirak were restored to the Sardár of Kalsia, as the supposition under which they had been brought under British control, that they were shared equally between the Kalsia State and Sardár Dewa Singh, a British subject, was found to be incorrect. In 1856 the estates of the deposed Nawáb of Mamdot were annexed, as has already been related. In 1857 nine villages of the Makhu *iláka* were ceded to the Kapurthala State on account of river action, the deep stream having shifted so as to separate them from the Ferozepore bank. Subsequently the stream resumed its old course; but it

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History.

Gradual formation of the present district.

had meanwhile been ruled that the deep stream rule did not affect the boundary in question, and Kapurthala has accordingly retained the villages. In 1858 the village of Sibián, one of those granted in exchange to Farídkot, was taken back on the ground that it was held as a revenue free life-grant by Sodhi Guláb Singh. In November 1884, on the partition of the Sirsa District, the western half, including the whole of the Fázilka Tahsíl and about 40 villages of the Dabwáli Tahsíl was included in the Ferozepore District, the eastern half being attached to Hissár.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—"At a court of inquiry assembled some time previous to the Delhi mutiny, a native officer of the 57th Native Infantry at Ferozepore declared that it was the purpose of his regiment to refuse the Enfield cartridge if proffered to them. This raised a strong feeling of suspicion against the corps, but the 45th Native Infantry, which was not on good terms with the 57th, and had openly declared their contempt of the resolution of the 57th, was considered staunch. On the 14th May, as soon as news by express from Lahore of the Delhi disaster reached Brigadier Innes, who had the previous day taken command, he ordered the entrenched arsenal to be immediately garrisoned by part of Her Majesty's 61st Foot and the Artillery. All ladies were also removed thither, and the two Regiments of Native Infantry ordered into camp in positions of about three miles apart. The way of the 45th Native Infantry lay past the entrenchment. As they approached, their column insensibly swerved towards the glacis; the movement had barely been observed when they swarmed up the slope and attacked the position. The Europeans in an instant divined their intent, and rushed to the ramparts with the bayonet. The attack was repulsed; but before the 61st could load the sepoys dashed at the gate, whence they were also flung back, and then with an air of injured innocence they reformed their column and marched quietly with their European officers to the camp. During the night the church, the Roman Catholic chapel, the school-house, 17 officers' houses and other buildings were burnt to the ground by the men of the 45th, but not before the chaplain, the Rev. R. B. Malby, failing to obtain a guard of Europeans, had boldly rushed unattended through the infuriated sepoys and into the blazing church, and had succeeded in rescuing the registers out of it. On the 14th the treasury was moved into the entrenchment, and it was discovered that of the 45th Regiment there only remained 133 men; the rest, with a large part of the 57th, had deserted. The remaining portions of these regiments were subsequently disbanded.

"Danger impended over this district from both north and south. To avert the threatened incursion of the mutinous troops from Lahore, the large ferries on the Sutlej were guarded, and the boats from the small ones sent to Harriki. To check the approaches of the wild tribes from Sirsa and Bhattiána, General Van Cortlandt, in a fortnight, raised a levy of 500 Sikhs—a force

which, subsequently uniting with Rája Jawáhir Singh's troops and other bodies sent down from time to time by the Chief Commissioner, amounted to 5,000 men of all arms, and performed excellent service in Sirsa and Hissár. Major Marsden received information at one time that a *fakir*, named Shám Dás, was collecting followers with a treasonable intent. He promptly moved against the rebel, and coming upon him by surprise attacked and completely defeated him with the loss of several men. Shám Dás himself was seized and executed. This act of vigour on the part of Major Marsden was a most important step in the preservation of the peace of the district; for at that critical time any show of success for the evil-disposed would have raised the whole region in revolt. In the western division 157 extra men were entertained in the police establishment, and the feudatory Chiefs furnished a body of 200 horse and 40 foot. Every highway robber was executed at once. This display of severity, with the presence of general Van Cortlandt's force, and increased energy on the part of the civil authorities, preserved the peace of the district well. On the 11th July the 10th Light Cavalry was, as a precautionary measure, dismounted and disarmed; but on the 19th August the men made a rush at their horses, cut loose about 50 of them, and seizing every pony or horse they could find in the station, including many officers' chargers, mounted and rode off for Delhi. With the connivance of the native horse-keepers of the Artillery, they also attacked the guns, but were repulsed, though not until they had killed three of the 61st Regiment and wounded three, of whom one was a female. They also cut down Mr. Nelson, the Veterinary Surgeon of their Regiment. Of the 142 mutineers captured 40 were executed, and the remainder, with 25 of the Artillery horse-keepers, transported or imprisoned. In the jail 18 persons, including the Nawáb of Rania, who had been captured by Mr. Ricketts in the Ludhiána District, were hanged. The siege train was despatched from the arsenal on August 18th, and more than 2,000 cart-loads of munitions of war were sent to Delhi during the siege."

The following account of the events at Fázilka is taken from Mr. Wilson's Settlement Report of Sirsa:—"Mr. Oliver, Assistant Superintendent of Bhattiána was in charge of the Fázilka outpost, which he had held since 1848, and had acquired great influence over the people. The troops stationed there were a small detachment of the 57th Native Infantry and some Irregular Cavalry. When a feeling of dissatisfaction appeared among the troops at Ferozepore the Fázilka detachment showed some inclination to break out. The customs establishment collected at Fázilka from the outposts were biding their opportunity, willing at any moment to join the disaffected troops, and loudly called for arrears of their pay. Mr. Oliver, though uncertain as to the feelings of the population, called in the most influential headmen, chiefly Bodlás and Wattús of the Sutlej, and with their aid was able to disarm the guard of the 57th Native Infantry. Through their influence the neighbouring population was prevented from rising, and the number of matchlock men they collected and entertained

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The Mutiny.

in the service of Government overawed the customs peons and other disaffected parties, and with their assistance Mr. Oliver was enabled to protect the town of Fázilka, and to punish and destroy large villages which were in open rebellion a few days after the first outbreak. General Van Cortlandt crossed the Sutlej with some police and local levies from Gugera and marched towards Sirsa with Captain Robertson, the Superintendent, who joined him at Malaut on the 12th June. Order was then restored in the remainder of the district. Mr. Oliver, with tact and energy, kept down the excited feelings of the people and restrained them from rising again, although they were constantly incited to do so by emissaries from Hariána, and although the troops at his disposal were few in number and the loyalty of some of them at that time very doubtful. Several villages in the Fázilka Rohi, whose Musalmán owners had distinguished themselves in raids on their Hindu neighbours, were confiscated. Some of these villages were conferred in proprietary right on the more prominent of the Bodlás and Wattús, whose zealous and effective aid had enabled Mr. Oliver to maintain the peace at Fázilka, while revenue free grants were made to a number of them. Mr. Oliver himself received high commendation and exceptional promotion for the manner in which he had maintained order at Fázilka when all around was anarchy and confusion."

District officers since annexation.

The following is a list of the officers who have held charge of the district since it became a British possession :—

List of District Officers from 1838 to 1883.

Names.	Office.	From	To
M. P. Edgeworth	Assistant Political Agent, N.-W. Frontier ...	5-12-38	16-1-39
Capt. H. M. Lawrence ...	Do. do. do. ...	17-1-39	28-3-41
Lieut. J. D. Cunningham	Assistant Agent, Govr.-Genl., N.-W. Frontier	29-3-41	16-9-41
H. Vansittart	Do. do. do. ...	17-9-41	20-10-41
Capt. H. M. Lawrence ...	Do. do. do. ...	21-10-41	22-12-41
H. H. Greathead	Do. do. do. ...	23-12-41	18-5-43
Capt. P. Nicholson ...	Do. do. do. ...	19-5-43	13-12-45
P. A. VansAgnew ...	Do. do. do. ...	13-12-45	23-2-46
S. C. Starkey	Assistant Commissioner and Supdt., C.S.S....	24-2-46	20-4-46
J. T. Daniell	Deputy Commissioner and Supdt., C.S.S. ...	21-4-46	1-11-47
C. R. Brown	Deputy Commissioner	2-11-47	26-7-50
E. L. Brandreth	Do. do.	27-7-50	15-11-55
Capt. J. M. Cripps ...	Do. do.	16-11-55	23-8-56
Major F. C. Marsden ...	Do. do.	24-8-56	30-6-57
Capt. J. M. Cripps ...	Do. do.	1-7-57	31-7-59
Lieut. C. H. Hall ...	Officiating Deputy Commissioner	1-8-59	14-9-59
Capt. J. M. Cripps ...	Deputy Commissioner	15-9-59	18-3-60
Capt. G. M. Battye ...	Officiating Deputy Commissioner	19-3-60	5-7-60
Capt. B. T. Reid ...	Deputy Commissioner	6-7-60	15-3-61
Capt. J. M. Cripps ...	Do. do.	16-3-61	18-5-63
L. Cowan	Officiating Deputy Commissioner	19-5-63	31-5-63
R. W. Thomas	Do. do. do.	1-6-63	21-6-63
L. Cowan	Do. do. do.	22-6-63	31-10-63
R. G. Melvill	Do. do. do.	1-11-63	4-11-63
Capt. P. Maxwell	Deputy Commissioner	5-11-63	17-7-64
C. W. P. Watts	Officiating Deputy Commissioner	18-7-64	17-10-64
Major P. Maxwell ...	Deputy Commissioner	18-10-64	31-5-67
G. E. Wakefield	Officiating Deputy Commissioner	1-6-67	7-10-67
Major P. Maxwell	Deputy Commissioner	8-10-67	1-12-67
G. Knox ...	Officiating Deputy Commissioner	2-12-67	23-11-68
G. E. Wakefield	Do. do. do.	24-11-68	3-2-69
Major P. Maxwell	Deputy Commissioner	4-2-69	12-2-69
G. Knox.	Officiating Deputy Commissioner	13-2-69	1-6-71

List of District Officers from 1838 to 1883—continued.

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District officers since annexation.

Names.	Office.	From	To
Capt. B. H. T. Marshall	Officiating Deputy Commissioner	2-6-71	30-6-71
Lieut.-Col. P. Maxwell	Deputy Commissioner	1-7-71	5-4-72
G. W. Rivaz	Officiating Deputy Commissioner	6-4-72	14-4-72
R. T. Burney	Do. do. do.	15-4-72	31-11-72
Lieut.-Col. P. Maxwell	Deputy Commissioner	1-12-72	29-7-73
W. M. Young	Officiating Deputy Commissioner	30-7-73	31-8-73
Lieut.-Col. P. Maxwell	Deputy Commissioner	1-9-73	16-3-74
Capt. L. J. H. Grey	Officiating Deputy Commissioner	17-3-74	13-9-76
J. W. Gardiner	Do. do. do.	14-9-76	19-10-76
Capt. L. J. H. Grey	Deputy Commissioner	20-10-76	29-11-76
J. W. Gardiner	Officiating Deputy Commissioner	30-11-76	10-1-77
Major L. J. H. Grey	Deputy Commissioner	11-1-77	19-3-77
J. Frizelle	Officiating Deputy Commissioner	20-3-77	2-6-78
C. P. Bird	Do do. do.	3-6-78	30-6-78
J. Frizelle	Deputy Commissioner	1-7-78	5-1-79
H. W. Steel	Officiating Deputy Commissioner	6-1-79	15-7-80
E. B. Francis	Do. do. do.	16-7-80	8-8-80
H. W. Steel	Do. do. do.	9-8-80	18-11-80
Major L. J. H. Grey	Deputy Commissioner	19-11-80	1-8-81
J. R. Drummond	Officiating Deputy Commissioner	2-8-81	21-11-81
Major L. J. H. Grey	Deputy Commissioner	22-11-81	24-3-82
Capt. H. M. M. Wood	Officiating Deputy Commissioner	25-3-82	29-3-83
Mr. G. Smith	Deputy Commissioner	30-3-82	8-2-83
Major H. M. M. Wood	Officiating Deputy Commissioner	9-2-83	19-2-83
Mr. G. Smith	Deputy Commissioner	20-2-83	4-4-83
Major H. M. M. Wood	Officiating Deputy Commissioner	5-4-83	8-4-83
T. O. Wilkinson	Do. do. do.	9-4-83	8-2-84
Mr. F. P. Beachcroft	Deputy Commissioner	9-2-84	20-5-84
Mr. J. C. Brown	Officiating Deputy Commissioner	21-5-84	10-7-84
Mr. F. P. Beachcroft	Deputy Commissioner	11-7-84	31-10-84
Colonel E. C. Corbyn	Do. do.	1-11-84	23-5-85
Mr. E. B. Francis	Officiating Deputy Commissioner	24-5-85	27-5-85
Baron John Bentinck	Do. do. do.	28-5-85	29-10-85
Colonel E. C. Corbyn	Deputy Commissioner	30-10-85	28-2-86
Mr. M. W. Fenton	Officiating Deputy Commissioner	1-3-86	8-3-86
Mr. E. O'Brien	Deputy Commissioner	9-3-86	3-3-87
Colonel F. M. Birch	Do. do.	4-3-87	1-6-88
Mr. I. G. M. Rennie	Officiating Deputy Commissioner	2-6-88	11-7-88
Colonel F. M. Birch	Deputy Commissioner	12-7-88	...
Mr. F. P. Beachcroft	Do. do.	9-2-84	20-5-84
Mr. J. C. Brown	Officiating Deputy Commissioner	21-5-84	10-7-84
Mr. F. P. Beachcroft	Deputy Commissioner	11-7-84	31-10-84
Colonel E. C. Corbyn	Do. do.	1-11-84	23-5-85
Mr. E. B. Francis	Officiating Deputy Commissioner	24-5-85	27-5-85
Baron John Bentinck	Do. do. do.	28-5-85	29-10-85
Colonel E. C. Corbyn	Deputy Commissioner	30-10-85	28-2-86
Mr. M. W. Fenton	Officiating Deputy Commissioner	1-3-86	8-3-86
Mr. E. O'Brien	Deputy Commissioner	9-3-86	3-3-87
Colonel F. M. Birch	Do. do.	4-3-87	1-6-88
Mr. J. G. M. Kennie	Officiating Deputy Commissioner	2-6-88	11-7-88
Colonel F. M. Birch	Deputy Commissioner	12-7-88	...

N.B.—Major F. C. Marsden made over and Captain J. M. Cripps took over charge of the Ferozepore District on the 18th October 1857.

Development of the district.

The station of Ferozepore in 1839, when as yet neither the Punjab nor Sindh had been annexed, was a species of *Ultima Thule,* the furthest limits of our Indian possessions. It was described as a dreary and desert plain, where very little rain was ever known to fall and an almost continual dust-storm was the normal condition of the atmosphere. The rich cultivation assigned by tradition to the period of the Muhammadan Empire, and still evidenced by numerous deserted sites of villages and wells, had long since disappeared. There were a few scattered patches of cultivation; but great wastes covered with low brushwood were the usual characteristics both of the Ferozepore territory and of the neighbouring country. From the first, however, the humanizing influence of security for person and

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Development of the district.

property began to tell upon country and people alike. Cultivation was extended, trees were planted, and no effort was spared to replace the former misrule by an era of quiet and contentment. In 1855 Mr. Brandreth wrote as follows :—

"On the whole, however, I have good reason to think well of the future prospects of the district. The great diminution of all the more serious crimes is very remarkable. Last year there was only one highway robbery recorded, and that occurred in one of the newly annexed portions of the district, and before it had been properly brought under police control. The perpetrators of the crime, however, were apprehended and convicted. Previously to my taking charge, when the district was not more than half its present size, there were never less than from 15 to 20 highway robberies committed every year,—and these not trifling cases like that above referred to, but often accompanied with murder and wounding,—and it was very seldom that any of the offenders were brought to justice. The decrease of this and other heinous crimes, to whatever cause they may be attributed, cannot be regarded as otherwise than highly gratifying. I believe that a good deal is owing to a better organization of the police ; but I think also that it must, in part, be set down as the effect of the Settlement, which has given the people a knowledge of their rights and an interest in their property which they never felt before. Some of the principal men among them have acknowledged to me since that the Settlement has had a most beneficial effect on the inhabitants, and taught them that there was a tangible value attached to their property, the proceeds of which were sufficient to afford them every reasonable comfort in life; that it would be the height of folly to risk its loss by any unlawful act; and that crime in general had been very much checked by these considerations. Since the Settlement there has been also a great stir among the Dogars and Naipáls, who have been hitherto the greatest thieves of the *Bet*. They now seem determined to make the most of the 30 years' lease that is before them. Great preparation has been made for increasing the number of wells, and there is scarcely a day in which one or more carts, laden either with Persian wheels or cross bars and uprights for supporting them, may not be seen traversing the new Jullundur road in the direction of the *Bet* villages."

The immediate effect of a settled government established in close proximity to a border such as that of the Sikhs is well illustrated in the country immediately around Ferozepore. In 1841 Sir H. Lawrence ascertained the population of the town and territory of Ferozepore (inclusive of the cantonment and military bázárs), by a careful enumeration, to be 16,890 souls. Ten years later, in 1851, Mr. Brandreth found the population of the same tract to be 27,357 souls, showing an increase of 10,967, at the rate of 64 per cent. It is not possible to give the population, as ascertained later on, of the same area.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five yearly periods, so far as they are available ; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. The following table compares the revenue

Development of the district.

of the district as it stood at four periods separated by intervals of a decade.

Imperial Revenue 1851-52, 1861-62, 1871-72 and 1881-82.

Year.	Land Revenue.			Other Revenue.				
				Excise.				
	Proper.	Tribute.	Fluctuating.	Spirits.	Drugs.	Assessed taxes.	Stamps.	Miscellaneous.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52.. ...	3,60,440	11,168	22,949	4,538	26,188	...	11,273	9,316
1861-62... ...	4,48,916	...	4,871	12,999	9,682	...	30,658	...
1871-72,.. ...	4,69,438	...	10,508	13,591	19.825	7,377	62,260	...
1881-82... ...	4,82,526	30,041	1,195	31,635	20,910	10,115	104,868	986

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each tahsíl and for the whole district of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as it stood at the time of the census give the following figures. Further information will be found in Chapter II of the Census Report of 1881. It must be remembered that at that time the Fázilka Tahsíl was not included in Ferozepore:—

Percentage of total population who live in villages		Persons	89·85
		Males	89·25
		Females	90·58
Average rural population per village			404
Average total population per village and town			547
Number of villages per 100 square miles			43
Average distance from village to village, in miles			1·64
Density of population per square mile of	Total area	Total population	236
		Rural population	212
	Cultivated area	Total population	310
		Rural population	278
	Culturable area	Total population	257
		Rural population	231
Number of resident families per occupied house		Villages	1·96
		Towns	1·66
Number of persons per occupied house		Villages	9·19
		Towns	6·10
Number of persons per resident family		Villages	4·69
		Towns	3·68

The villages are unevenly distributed, but are most thickly congregated in the *Bet*. "In *iláka* Fatahgarh," writes Mr. Brandreth, "it is a common saying that a message could be sent from one end of the *iláka* to the other by a verbal call from village to village."

Migration and birth-place of population.

Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by tahsíls. Further details will be found in Table No. XI and in Supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 126,218, of whom 62,366 are males and 63,852 females. The number of people born in the district and living in other parts of the Punjab is

Proportion per *mille* of total population.

	Gain.	Loss.
Persons ...	194	115
Males ...	175	91
Females ...	218	144

74,740, of whom 32,634 are males and 42,106 females. The figures below show the general distribution of the population by birth-place :—

Chapter III, A.

Statistical.

Migration and birth-place of population.

Born in	Proportion per mille of Resident Population.								
	Rural population.			Urban population.			Total population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The District	856	798	831	572	621	692	826	783	806
The Province	994	995	995	839	896	863	977	96	982
India	1,000	1,000	1,000	980	998	987	998	1,000	999
Asia	1,000	1,000	1,000	980	998	987	998	1,000	999

The following remarks on the migration to and from Ferozepore are taken from the Census Report :—

"Ferozepore is an eminently progressive district. Canal irrigation has been largely extended of late years, and it is not surprising to find that the immigration is 70 per cent. in excess of the emigration to Sirsa, which is developing even faster than Ferozepore, and is the only district that takes from it. The emigration is much more largely of the reciprocal type than is the immigration, especially in the case of the districts to the east, where the marriage customs which lead to reciprocal migration prevail. It will be noticed how much larger the proportion of immigration to emigration is in the case of those districts where pressure of population is greater than in that of the less thickly peopled districts. The immigration from the North-Western Provinces is, of course, owing to the presence of large cantonments."

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881:—

—	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals.	1855	475,624	...	...	187
	1868	549,614	303,706	245,908	204
	1881	650,519	357,319	293,200	236
Percentages.	1868 on 1855	115·56	...	...	109
	1881 on 1868	118·36	117·66	119·23	116

Unfortunately the boundaries of the districts have changed so much since the census of 1855 that statistics of sex are no longer available for that enumeration. It will be seen that the annual increase of population per 10,000 since 1868 has been 126 for males, 136 for females, and 131 for persons, at which rate the male population would be doubled in 55·4 years, the female in 51·2 years, and the total population in 53·5 years. Supposing the same

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Statistical.

Increase and decrease of population.

rate of increase to hold good for the next ten years, the population for each year would be, in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	650,5	357,3	293,2	1887	703,2	385,2	318,0
1882	659,0	361,8	297,2	1888	712,3	390,0	322,3
1883	667,6	366,4	301,2	1889	721,6	394,9	326,7
1884	676,3	371,0	305,4	1890	731,0	399,9	331,2
1885	685,2	375,6	309,5	1891	740,6	404,9	335,7
1886	694,1	380,4	313,7				

The increase in urban population since 1868 has been much smaller than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 108 for urban and 118 for total population. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Within the district the increase of population since 1868 for the various tahsíls is shown below. Details of the population of the present tahsíls, as it stood at the enumeration of 1855, cannot now be obtained. The figures were then returned as follows for the respective *parganás*:—Ferozepore, 98,527; Mukatsar, 46,066; Moga, 136,017; Mahráj-Bhuchcho, 32,183; Zíra, 120,816; Bhadaur, 42,015.

Tahsíl.	Total population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Ferozepore	131,321	153,168	117
Zíra	139,563	164,548	111
Moga	183,223	221,169	121
Mukatsar	94,012	111,634	119
Total District*	548,119	650,519	118

* The figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts.

	1880.	1881.
Males	23	23
Females	20	20
Persons	43	43

The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Table Nos. XIA and XIB. The annual birth-rates per *mille*, calculated on the population of 1868, are shown in the margin.

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Statistical.

Births and deaths.

The figures below show the annual death-rates per *mille* since 1868, calculated on the population of that year :—

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average.
Males	11	20	20	15	21	18	13	19	24	16	44	29	24	29	22
Females	11	19	19	15	20	18	13	18	23	16	31	23	22	32	20
Persons	11	20	20	15	20	18	16	18	24	16	43	26	23	30	21

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase, due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect, which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables Nos. IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations, which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller ; and it is unnecessary here to give actual figures or any statistics for tahsils. The following figures show the distribution by age of every 10,000 of the population according to the census figures :—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons	421	239	231	256	262	1,409	1,356	1,149	942
Males	396	233	219	241	250	1,339	1,361	1,201	966
Females	453	246	245	274	276	1,494	1,351	1,085	914

	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	Over 60
Persons	929	877	758	497	561	346	421	213	541
Males	907	862	748	502	542	347	439	226	566
Females	957	895	772	492	586	342	398	197	510

The number of males among every 10,000 of both sexes is shown below:—

Population.		Villages.	Towns.	Total.
All religions	1855 ...	...	...	5,649
	1868 ...	...	...	5,508
	1881 ...	5,456	5,818	5,493
Hindús	1881	5,509	5,872	5,568
Sikhs	1881	5,525	5,773	5,538
Musalmáns	1881	5,390	5,641	5,412
Christians	1881	..	8,066	8,066

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Statistical.

The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

Age, sex, and civil condition.

In the census of 1881 the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin.

Years of life.	All religions.	Hindús.	Sikhs.	Musalmáns.
0—1	940	929	856	991
1—2	866	915	811	874
2—3	918	972	740	992
3—4	932	...	...	...
4—5	907	...	...	...

The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmity.	Males.	Females.
Insane	3	2
Blind	57	56
Deaf and Dumb	7	5
Leprous	4	1

European and Eurasian population.

The figures given below show the composition of the Christian population and the respective numbers who returned their birth-place and their language as European. They are taken from Tables IIIA, IX and XI of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans	1,280	258	1,538
	Eurasians	31	21	52
	Native Christians	49	47	96
	Total Christians	1,360	326	1,686
Language.	English	1,255	284	1,539
	Other European Languages	...	...	...
	Total European Languages... ...	1,255	284	1,539
Birth-place.	British Isles	790	55	845
	Other European Countries	...	...	...
	Total European Countries	790	55	845

The Europeans shown in this return consist almost entirely of the British Infantry and Artillery at Ferozepore and of the officials of various departments. The number of troops is given in Chapter V.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Chapter III, B.

Social and Religious Life.

Habitations.

In the towns of Ferozepore and Fázilka the houses of the trading classes are generally of burnt brick, two or three storeys high, and often ornamented with gaudy frescoes of historical or mythical scenes and personages. In these towns the well-built houses are numerous enough to form regular streets. In the smaller towns, however, houses and shops of brick are less general. The greater number of the buildings are of unburnt bricks and of one storey only. In the villages a brick house is an uncommon object, and is considered a sign of great wealth. The common dwellings are built of rough lumps of dry mud joined together and plastered over with wet mud. The roofs are of mud laid over beams and joists of roughly hewn timber. In the upland parts of the district, where the people are mostly Sikh Jats, the houses, though rough, are very commodious. The walls are 14 or more feet high, and there are sometimes small upper chambers on the roof. The house is entered by a gateway generally large enough to admit a loaded cart. This leads into a large apartment, which serves as a cart-lodge, tool-house, and stable, and also as a lodging for such guests as are not sufficiently intimate to be taken into the interior of the house. This lodge is called the *deorhi.* Its length is equal to the full width of the house, and its depth about 12 feet. It is difficult to get timber for a wide span, so that the buildings of the villagers are generally long and narrow. If additional width is required brick pillars are introduced to support the roof in the middle. The gateway is often built of brick and covered with stucco and frescoes even when the rest of the house is of mud. Mud dwellings are, in fact, the coolest, in the hot weather, and the mud stands so well in the dry climate of the uplands that nothing better is needed except for show. The Gil Jats of the Wadan section have a prejudice against *pakka* houses. On the further side of the *deorhi,* but not exactly opposite the outer gateway, is a smaller door. This leads into an open courtyard called *valgan,* round which are huts and cattle stalls. There will be a large hut of one or two rooms, a cattle standing, and a cooking-place for each married member of the family. The huts sometimes have a verandah in front of them. They are not generally very large inside, and are cumbered with all sorts of household stuff. Being, moreover, lighted only from the doorway, they are not very inviting except as a refuge from bad weather, and the people prefer to do most of their work when they can in the open yard. Even the cooking, except during rain, is usually carried on in a partly enclosed and sheltered corner of the yard called a *sabát.* In the yard, and also inside the huts, are large barrel-shaped receptacles for grain, called *bharolas,* made of tenacious mud dried on in layers. The huts contain bins and cupboards of the same material, called *bukhári* and *gehi,* in which are stored clothing, vessels, and every sort of stuff. The cattle fodder is heaped on the roof or stowed in chambers in the huts. When there is not sufficient room inside the village the remainder is stored in enclosures *(wáras)* outside, or stacked in the fields. At night, in the cold weather, as many of the cattle as possible

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Social and Religious Life.

Habitations.

are housed in the huts or *deorhi*. The furniture consists of light bedsteads (*manji*) which serve as seats, and also for many of the purposes of a table when wanted, a few stools made of reed, a spinning-wheel for each woman and girl in the family, and the cooking and dairy utensils. The cooking vessels are of brass in a Hindu's house, and of tinned copper in a Musalmán's. There is hardly any other visible difference between the dwellings of people of the two religions. The villages in the uplands consist of collections of houses of the above type closely huddled together into groups, divided by narrow and tortuous lanes. The lanes have only one or two openings (*phalla*) by which the village can be entered. The backs of the houses are generally blank walls, which together form a sort of outer wall to the village, but sometimes there are back doors opening into the fields. The village is surrounded by a path (*pheri*), beyond which, on one or more sides, is an open space in which cattle can stand, and where the women sit kneading the cattle dung into cakes for fuel and stacking them in pyramids for future use. There is generally a pond close by for watering the cattle, and on its banks will generally be found some large pipal trees. Most villages have a meeting place, used also as a guest house, known among the Hindús as *dharmsál*, and among the Musalmáns as *takia*. This is often in the charge of a holy man, and in a Sikh village the *Granth* will generally be kept and read aloud there. Where the people are wealthy, they sometimes expend a large sum in building a handsome structure for their *dharmsál*. A large upland village is usually divided into *tarfs* or *pattís* (quarters), which are again subdivided into *thullas* or sections, distinguished generally by the names of the founders. The houses are often so arranged that there is no means of passage from one *potti* to another except by going outside and entering by the other *phalla*. The divisions are then called *agwárs*.

In the Muhammadan villages in the lowlands near the river the houses have generally no *deorhi*; the courtyard is enclosed only by a low wall, so that the inhabitants of one courtyard can see into the next one. The houses are much lower and smaller than in the uplands. The cattle are taken less care of, and are often kept in enclosures outside the village instead of being brought into the houses.

Within the belt of land that is subject to inundation from the river the villages are of a very poor and comfortless type. The mud walls are often replaced by wattle work of reeds, and the roofs are of thatch. Both men and cattle are insufficiently protected from the weather.

Dress.

The ordinary dress of men in the towns is of white cotton, and consists of a jacket (*kurta*), trousers or loin-cloth, and a large turban. In the cold weather the jacket is of woollen cloth or of padded cotton. The villagers wear a thick cotton wrapper (*khes*) folded somewhat like a plaid This is coloured, and made of superior quality if the wearer is well-to-do. A poor man may not

Dress.

be able to afford a *khes* at all, and wraps a blanket over his body and head. Trousers are seldom worn by the rustics. The Sikh breeches *(kach)* are almost confined to Nihangs, Bháis, Kukás and the like.

Money and valuables are carried tied up in a corner of the wrapper, and an idiomatic Punjabi word for "rich" is "one who has a corner to his wrapper." The turban is generally white, but the better class of Sikhs wear an inner *pagri* of a different colour, and turbans of all colours, especially yellow: red and dark-blue are now common. Men of the trading classes sometimes wear small red or pink turbans such as are common among this class further south. Some other differences in the shape, material, or size of the turban may be noticed between different classes by an attentive observer.

The upper dress of the women is a loose jacket of coloured country cloth and a wrapper *(chaddar* or *chunni)* thrown over their heads to form a sort of hood. The wrapper is sometimes ornamented handsomely with coarse silk embroidery, and is then called *phulkári* or *chop*. The Bagri and Bishnoi women in the east of Fázilka make their *phulkárís* of wool. The Musalmán women wear trousers generally of striped stuff of a dark blue or green colour, loose at the top but tight at the ankle. The Hindu Jat women when married wear the same style of trousers, with a petticoat generally of red or madder-brown stuff over the trousers. The young girls wear only the trousers. The old women often wear only the petticoat. All women without exception wear a wrapper over their heads.

Leather shoes are worn by all but the very poorest, but they are often discarded in order to use the feet with greater freedom. The shoes are of two patterns, either with the sole very narrow in the middle, or of the ordinary shape. This distinction is often of great service to trackers.

Food.

The food of the common people consists of barley, gram, sometimes wheat, *jowár*, *bájra*, *moth*, and *mungi*, and clotted milk. The general custom is to bake thick cakes, which are eaten in the morning with *lassi*, and in the evening with *dál* (split gram) or *mungi*, or, more commonly, of gram and *moth*. In the cold weather a dish of boiled *moth* and *bájra* is substituted for the evening cakes. During the hot season Muhammadans get their bread baked at the common oven ; but otherwise it is baked on a girdle. Where greens *(ság)* are to be had they often take the place of *dál*, and if a man is well-to-do he uses *dahi* or clotted-milk twice a day; as, in the estimation of a Jat, there is no food comparable to it. Salt, chillies, and other condiments are also used. The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

"The staple food-grains are wheat, barley, gram, *jowár*, *bájra*, and Indian corn. Wheat, barley, and gram are sown from the end of September to the end of November, and harvested from the 1st April to the middle of June ; *jowár bájra*, and Indian corn are sown from the 15th June to the end of July (*jowár* sometimes even in April and May, should rain

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Social and Religious Life.

Food.

fall in those months), and harvested from 15th October to 15th December. For the spring crops rain is required in August and September to moisten the ground for sowing them, and again in January and February to bring them on. The autumn crops require rain in July, August, and a little in September. Heavy rain is injurious to the former in April and May, and to the latter in October and November; but unless it be prolonged wet weather, no great harm is done. The average annual consumption of a family of five souls, including an old person and two children, is for agriculturists 1,825 sérs, and for non-agriculturists 1,460 sérs. Of the grains mentioned above, the grain eaten varies with the time of year, but wheat is most largely consumed."

Condition of women.

The women in this district are generally fine-looking, but few are handsome. Their part is to guide the house, and, though looked upon as drudges, they still have much influence, and a wife is a highly-prized possession. The standard of morality is, however, low, and the number of suits and criminal prosecutions arising out of love intrigues of a more or less guilty nature is very great. It is almost the universal custom for the parents of girls to receive at the time of betrothal considerable presents, proportioned to the rank of life of the parties. The betrothal takes place at a very early age, and the failure to fulfil such contracts at the appointed time is another frequent cause of litigation. The chief occupations of the women are to cook the food for their husbands and brothers, to take it out to them when at work in the fields, and to spin cotton. They also pick cotton and gather maize and millet heads, but do no heavier field work. The milch cattle are their especial care. They also sweep out the houses and yards every morning, and make the cattle dung into cakes for fuel.

Marriage customs.

It is usual, as already observed, to betroth children in very early life. The negotiation is conducted generally through the village barber or a Brahman or Mirási. Betrothals and marriages are made the opportunity of feasting and prodigal expense. The ceremonies are performed for Musalmáns by the Kázi, and for Hindús and others by Brahmans, who read texts from the "Puránás." The Jats, here as well as in Lahore, adhere to the Levitical custom of *Karewa*, in accordance with which a brother marries his brother's widow. The ceremony is called *chadar dálna*, or "throwing the sheet," and is completed by the man throwing his sheet over the woman's head. In Sikh times this custom used to be enforced even against the woman's consent; and it is to be feared that even now this is sometimes the case. In united communities it is often customary for a man's friends to contribute, each according to his means, towards the expenses of a marriage in his house, on the understanding that when they have the like need he shall contribute the same amount. Strict account is kept of these gifts, and the obligation to repay them when opportunity arises is held to be very stringent, so much so that suits have been brought to enforce it; but it has now been held by the Courts that the debt is not legally recoverable. This custom is called *tambol*, or *niundra*. A code of tribal customs observed by the agricultural classes has been prepared during the Settlement in 1889.

Chapter III, B.

Social and Religious Life.

General statistics and distribution of religion.

Table No. VII shows the numbers in each tahsíl and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII gives similar figures for towns.

Tables Nos. III, IIIA, IIIB of the report of that census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV, of the Census Report.

Religion.	Rural population.	Urban population.	Total population.
Hindu ...	2,410	4,207	2,593
Sikh ...	2,733	1,372	2,595
Jain ...	9	41	12
Musalmán	4,847	4,126	4,774
Christian	...	253	26

The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table No. IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV, of the report, so very imperfect that it is not worth while to reproduce them here.

Sect.	Rural population.	Total population.
Sunnís ...	962	961
Shiahs ...	3·5	3·5
Wahábís...	0·7	0·6
Others and unspecified	35·4	35·3

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV. of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by tahsíls can be gathered from the figures of Table No. VII.

Religious gatherings.

The only great annual fair held in the district is that at Mukatsar, in connection with which a horse and cattle show was formerly held. The Mukatsar fair is held in the middle of January, on the *Makar Sankránt*,—when the sun enters the sign of Capricorn,—and is one of the great Sikh festivals. It lasts three days. On the second day the worshippers bathe in the Sacred Tank; on the third, they repair to the Holy Mound *(Tibbi Sáhib)*, where the warlike Guru Govind Singh stood and discharged his arrows against the Imperial forces; visits are also made to other holy places, the temple called, like that at Amritsar, the *Darbár Sáhib*, *the Shahíd Ganj* or Martyr's Square, &c. The festival is in commemoration of a battle fought in 1705-6 by Guru Govind Singh, the tenth Sikh Guru, against the pursuing Imperial forces which overtook him at Mukatsar, and cut his followers to pieces. The Guru himself escaped, and had the bodies of his followers burned with the usual rites. He declared that they had all obtained *mukti*,—the final emancipation of their souls from the ills of

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Social and Religious Life.

Religious gatherings.

transmigration, that peaceful state which is the goal of the pious Hindu and Sikh alike,—and promised the same blessing to all his followers who should thereafter, on the anniversary of that day, bathe in the Holy Pool, which had been filled by rain from heaven in answer to his prayer for water. On this spot a fine tank was afterwards dug by Ranjít Singh, and called *Muktisarás* (the pool of salvation), which was afterwards contracted into Mukatsar, from which the town subsequently built about the tank derives its name. The tank, commenced by Ranjít Singh, was continued by the Mahárája of Patiála, and is now being gradually completed by the British Government. It is bricked all round. Near the temple (Darbár Sáhib), which is on the western side, the steps of the tank are adorned by some fine pipal trees. The tank is now usually filled with canal water, and is 606 feet long by 601 broad. The annual attendance at the fair may be estimated at about 50,000 souls. Besides the tank, the other shrines of Mukatsar are, as stated above, the Holy Mound, the Holy Darbár, and Holy Tent, which latter are close together on the western side of the tank. Near the Holy Mound is a second and smaller one, which has been gradually heaped up by handfuls of earth brought from the bottom of the Sacred Tank and thrown on it by the pilgrims, as stones are cast upon cairns in other lands. Another yearly fair, of much smaller dimensions, is held at Damdama, where Guru Govind halted in his flight from Bhatinda before the battle of Muktasar. *Damdama* means a bastion or platform. Several such places used as places of refuge during the Muhammadan persecutions are venerated by the Sikhs.

There is a fair also held in March at Nathána in honour of a Hindu saint named Kálu, reputed founder of the village, who is said to have excavated a large pond with one scoop of his hand, and deposited the earth taken out in a heap close by, where it forms an object of popular veneration. On the second day of the fair, those who attend it go over to bathe in the sacred pond at Ganga, one mile off. As many as 20,000 people gather to the fair annually. Another important gathering is that at the fair and horse show held yearly in January since 1880 at Jalálabad, the chief town of the Mamdot Jágír. There are other local fairs of inferior interest held at Mári, Dharmkot, and other places throughout the district, which are not deserving of more particular mention.

Ferozepore Mission.

The following account of the Ferozepore Mission in 1883 was kindly supplied by the Rev. F. J. Newton, the Missionary in charge :—

"The Mission at Ferozepore is connected with the American Presbyterian Church, and is a branch of the Ludhiána Mission, which is the technical name by which our Mission in the Punjab is known. Ferozepore was occupied by the American Missionaries of Lahore in 1870, and for the ten years following was conducted by native ordained ministers. Since my arrival in the beginning of 1881, one of the main features of the Mission here has been medical work. Patients have been treated during the summer months in a dispensary rented and fitted up for the purpose in the city, as well as in private houses; and during the winter in the villages either at my own tent, when I am on tour, or in a house loaned for the

Ferozepore Mission.

purpose in a village. Combined with this there has been the usual systematic preaching and teaching. In 1881 I conducted a school for the Mazhbi Sikhs, but was obliged in a few months to abandon it, the people showing no ambition to have their children educated. Of late I have been joined by Dr. C. W. Forman, junior, who has taken charge of the dispensary. With him I still continue to treat patients both here and in their own houses. We find this a decided aid to us in securing us a more ready acceptance with the people than we should otherwise obtain. We have working with us two catechists and a colporteur. Mrs. Newton also frequently visits the zenánás of the city, reading the Bible to the women, or teaching them to read. The number of conversions since the Mission was founded has been small. Two or three persons of high and a few of low caste have made a profession of Christianity and have now for a number of years lived consistently as Christians. We must consider the results of our Mission hitherto as only general and preparatory."

It may now be added that a good Mission Church has recently been built on the Knox Road. The congregation consists of 57 persons. There is a native pastor and 3 catechists. A dispensary building has been erected by subscriptions, and from 50 to 80 out-patients are treated daily. The missionaries state that they believe Christianity to have taken deep root in the city.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each tahsíl and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Language.	Proportion per 10,000 of population.
Hindustáni ...	238
Pahári ...	1
Punjábi ...	9,732
Pashtu ...	4
All Indian Languages ...	9,976
Non-Indian Languages ...	24

The vernacular language of the district is the ordinary Punjábi; but, owing to the influence of schools and courts of law, a marked change in the vocabulary of the people has taken place in the last 20 years, Punjábi being gradually thrust out by Urdu. Mr. Johnstone, for some time Assistant Commissioner in the district, writes: "There can be little doubt that, unless some organized efforts be soon made to investigate the Punjábi dialect, the opportunity for doing so in this district will be lost." But this is an exaggerated view of the extent to which the change is likely to proceed.

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1881 for each religion and for the total population of each tahsíl. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among

	Education.	Rural population.	Total population.
Males.	Under instruction ...	66	94
	Can read and write	302	424
Females.	Under instruction ...	2·3	6·2
	Can read and write...	3·4	10·9

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Social and Religious Life.

Education.

every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and Aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion, and the occupations of their fathers, as it stood in 1881-82, is shown in the margin. The number of schools in the district, classed according to the languages that are taught in them, is as given in the margin. Some of the teachers are remunerated by presents on marriages, by payment in money or grain collected at harvest time, or by ready-made bread every day; others have small rent-free grants of land. It must be confessed, however, that the number of youths under instruction is small when compared with the number of the population.

Details.	Boys.	Girls.
Europeans and Eurasians.	...	...
Native Christians	...	...
Hindús	1,089	47
Musalmáns	930	64
Sikhs	551	2
Others	9	...
Children of agriculturists.	1,569	22
" of non-agriculturists ...	1,040	91

	Schools.	Scholars.
Arabic	6	86
Sanskrit	3	10
Persian	21	210
Hindi	8	190
Gurmukhi	46	243
Total	84	741

Character and disposition of the people.

Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants. The prevailing crime of the district is that of cattle-lifting. Murders are not frequent, being seldom committed except as a consequence of conjugal infidelity. The most common offences are housebreaking and theft. Cattle-theft is especially prevalent among the Dogars and other tribes who live along the river, and in the Mahráj territory, where the facility of escape into foreign States offers an apparently irresistible temptation. This district is notorious also for the number of complaints of abduction of married women, but the great mass of these do not come to trial, the complainant being usually quite satisfied at getting his wife back, and caring little about the punishment of the offender.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and

Assessment.		1869-70.	1870-71.	1871-72.
Class I	Number taxed ...	...	65	287
	Amount of tax ..	6,057	7,696	2,418
Class II	Number taxed ...	...	38	100
	Amount of tax ...	1,870	2,066	1,674
Class III	Number taxed ...	...	54	53
	Amount of tax ...	2,478	2,160	1,838
Class IV	Number taxed ...	...	129	2
	Amount of tax ...	1,512	3,541	375
Class V	Number taxed ...	...	716	...
	Amount of tax ...	...	13,831	...
Total	Number taxed ..	...	1,002	451
	Amount of tax ...	11,917	29,294	6,312

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Social and Religious Life.

Poverty or wealth of the people.

Table No. XXXIV gives statistics for the license tax for each year since its imposition. In 1872-73 there were 179 persons brought under the operation of the Income Tax Act as enjoying an income in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 454 persons taxed. Of these, four only were bankers and money-dealers, 86 were general merchants, five dealers in piece-goods, and 13 dealers in grain. Of landed proprietors, 104 persons paid Rs. 1,427. But the numbers affected by these taxes are small. The Jat zamíndárs carry on the grain trade on their own account, taking the grain away with their own carts and bullocks, hence there are few wealthy traders in the district liable to be taxed. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over, and villages of under, 5,000 souls, is shown in the margin.

	1880-81.		1881-82.	
	Towns.	Villages	Towns.	Villages.
Number of licenses ...	224	343	223	351
Amount of fees ...	5,740	5,010	5,150	4,940

The results of the license tax for the year 1882-83 to 1885-86 and of the new income tax for the years 1886-87 to 1888-89 are shown in Statement No. XXXIVA. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees generally taking the form of a fixed share of the produce; while even where this is not the case the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed at pages 83, 84.

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Chapter III, C.

Tribes, Castes and Leading Families.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes an tribes of the district, with details of sex and religion, whil Table No. IXA shows the number of the less important caste It would be out of place to attempt a description of each. Man of them are found all over the Punjab, and most of them in man other districts, and their representatives in Ferozepore are distin guished by no local peculiarities. Some of the leading tribes and especially those who are important as landowners, or by position and influence, are chiefly noticed in the followin section; and each caste will be found described in Chapter VI o the Census Report for 1881.

The census statistics of caste were not compiled for tahsils at least in their final form. It was found that an enormous number of mere clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the following figures show the general distribution of the agricultural tribes as ascertained by Mr. Brandreth in 1855 :—

Classification of Tribes (Settlement Census, 1855).

Name of Caste.	Locality.			
	Bet.	Rohi.	Outlying *Ilákás.*	Total.
Hindús.				
Jat	2,966	78,557	26,731	108,254
Kamboh	452	...	...	452
Rora, Khatri, Bakkál	4,747	8,758	5,397	18,902
Tirkhán and Lohár	466	8,285	1,543	10,294
Miscellaneous	3,220	35,360	13,095	51,675
Total ...	11,851	130,960	46,766	189,577
Musalmáns.				
Jat	6,466	5,167	1,551	13,184
Raiens or Aráin	19,093	3,736	605	23,434
Gujar	4,494	2,732	88	7,314
Dogar	5,405	1,006	744	7,155
Bhatti Rájpút	6,362	3,862	2,391	12,615
Kamboh	1,114	1,173	...	2,287
Máchi	2,762	1,674	425	4,861
Shekh, Moghal, Pathán	2,192	1,654	524	4,368
Tirkhán, Lohár	2,600	1,741	534	4,815
Kumhár	2,149	3,299	705	5,921
Juláha	3,268	7,821	2,018	13,107
Miscellaneous	22,085	24,454	6,459	53,198
Total ...	77,990	58,319	16,044	152,353
Total Hindús and Musalmáns ...	89,841	189,279	62,810	341,930

Jat and Rájpút tribes.

The following figures show some of the principal Jat and Rájpút tribes as returned at the census of 1881 :—

Subdivision of Jats.

Name.	Number.	Name.	Number.	Name.	Number.
Aniak	1,122	Litt	8,777	Sidhu	49,194
Udai	8,722	Maur	1,114	Sarae	814
Bhatti	590	Nahal	1,558	Sara	2,412
Barár	2,803	Miál	1,749	Ghik	2,168
Bhullar	3,007	Mani	4,456	Panwár	716
Buttar	1,191	Mahrami	2,744	Tunwár	2,763
Pannun	896	Vairsi Gil	7,722	Chotia	782
Chahal	1,711	Harike Sidhu ...	2,532	Vattu	704
Chauhán	1,495	Chima...	751	Gil	26,192
Her	1,052	Dháliwál	15,658	Kharral	1,441
Bhuleri	4,239	Dhillon	5,602	Man	3,477
Sur	2,173	Randháwa	973	Virk	1,380
Sange	2,485	Sandhu	8,979	Samrai	882
Shergil	4,193				

Note.—Of the Barár, 26,915 have shown themselves as Sidhu also; and of the Udai 8,715 as Dháliwál, Udais and Manis being only sections of the Dháliwáls. Other smaller numbers also are similarly shown twice over.

Some other well-known clans of Jats are as follows :—

Bhangeri.	Sirohi.	Badhecha.	Siál.
Malhi.	Kaler.	Jatána.	Bula.
Khosa.	Dewal.	Kang.	Mangat.
Rai.	Janhal.	Vains.	Nonári.
Kortána.	Báth.	Kingara.	Arar.
Khaira.	Sekhon.	Hinjra.	Vinjoke.

Subdivision of Rájpúts.

Name.	Number.	Name.	Number.	Name.	Number.
Bhatti	12,372	Rahtor	810	Naipál	1,254
Panwár	3,587	Khokhar	2,404	Vattu	1,509
Tunwár	1,223	Manj	1,488	Naru	601
Joyah	4,174	Mandáhar	457	Awán	455
Chauhán	4,785				

Note.—Of the Naipál, 1,025 are shown as Bhatti also; and other smaller numbers also are similarly shown twice over.

Some other clans are Mahár, Variah, Ráwat, Bal.

Agricultural tribes of the *Bet.*

A strong contrast exists between the inhabitants of the lowlands near the riverside, known as the *Bet,* and those of the upland plains. "The cultivators of the Bet," writes Mr. Brandreth, "are almost all Muhammadans; out of a total population of 53,022, 48,510 are Muhammadans and only 4,512 Hindús. The Muhammadans number, therefore, 90 per cent. Of the whole agricultural population, the principal castes are the Dogars, Bhattis (Naipáls), Gujars, Raiens, and Musalmán Jats. Very little can be said for their skill as cultivators. The Raiens, and some of the Musalmán Jats, are indeed glorious exceptions; but the other castes are very far inferior to the stout Hindú Jats, who form the staple of the agricultural com-

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Tribes, Castes and Leading Families.

Agricultural tribes of the *Bet*.

munity in the *Rohi*. They are utterly devoid of energy, and are the most apathetic, unsatisfactory race of people I ever had anything to do with. They will exert themselves occasionally to go on a cattle-stealing expedition, or to plunder some of the quiet, well-conducted Raiens, who live in constant fear of their marauding neighbours; but their exertions are seldom directed to any better end. They take not the slightest pride or interest in any agricultural pursuit; their fields are cultivated in the most slovenly manner; you see none of the neatly-kept houses, well-fenced fields, fat bullocks, and wells kept in good repair, which distinguish the industrious castes. The hovels in which they live are generally half in ruins; no fences ever protect their fields; their cattle are half starved, and their wells often in the most dilapidated condition; notwithstanding the quantity of waste land in every direction, they will not, if they can possibly pay their revenue without it, bring a single additional acre of land into cultivation."

The oldest proprietary classes are the Gujars, Naipáls, and Dogars. The Dogars occupy the western and the Gujars the eastern portion of the *Bet*, the intermediate portion being the country of the Naipáls.

Gujars.

The Gujars were the first settlers in the *Bet*. They state that they were originally Puár Rájpúts, and came from Dhara-Nágari in the south of India, the exact locality of which is unknown; that first they migrated to Ránia in Sirsa, and thence to Kasúr. From hence, about A.D. 1800, they moved to the neighbourhood of Makhu, but being driven out from there by the Naipáls, who crossed over from Kasúr some years later, they finally settled down about Dharmkot, where they are now found. They are divided into two *gots* or clans, the Chár and the Kathána. Originally rather a pastoral than an agricultural race, the Gujars are unwilling cultivators, and much addicted to theft, especially of cattle. Mr. Brandreth says that they were such determined thieves in his time that he was unable to check their depredations in the town of Dharmkot, except by appointing one of their number to be sole watchman. On condition of his receiving all the watchmen's dues, he agreed to prevent crimes or to make good the value of the property stolen. At an earlier period the same policy had been followed on the Jullundur side to the length of making a Gujar of Jindra, in this district, *Thánadár* or Police-Officer of Shahkot. At the present time the Gujars have not such a monopoly of the crime of the neighbourhood. Though Musalmáns, they preserve relics of a Hindú origin in many of their customs. Marriages are not contracted between parties belonging to the same *got* or subdivision of the tribe; and the custom of *karewa* prevails. Brahman *parohits* also take part in their social and religious ceremonials.

Manj Rájpúts.

The Manj Rájpúts, though not a numerous tribe, were of much importance in the early history of the district; and the connection between some of the other tribes will be seen from

the pedigree of the Manj Chiefs. It is therefore given below as declared by their hereditary *bháts*, or heralds :—

- RAJA JAISAL.
  - Rái Hem or Hel.
    - Jundhar.
      - Rái Achal.
        - Jagpál.
          - Dhumh.
            - Padamrath.
              - Rána Bhuti.
                - Kaurpál, Megh Ráo, Harpál, Lakhanpál, Naipál, Virpál, Birapál, Lumra and others—24 in all.
          - Chinn.
            - Rája Manj.
              - Rána Sag.
                - Mokalsi.
                  - Jairsi or Jaitsi.
                    - Khilcha.
                      - Lakhsi.
                        - Bhojdeo.
                          - Rámdeo.
                            - Sultán Shah.
                              - Ráo Bega.
                                - Rái Shádi Khan.
                                  - Rái Mansur Khan.
                                    - Kasim.
                                      - Aidal.
                                        - Rái Daria Khan.
                                          - Bure Khan or Buláki.
                                            - Nawáb Daulat Khan.
                                        - Fateh Muhammad.
                                    - Ismail.
                                    - Nasir.
                                  - Shahzád.
                                  - Alam.
                                  - Net Ahmad.
                  - Vairsi.
                    - Tulsi Rám.
                      - Ráo Bharo.
                        - Ráo Dulla.
                          - Sultán Kamál-ud-din.
                            - Ráo Dáud.
                              - Muhammad.
                                - Ráo Manj II.
                                - Izzat Khan.
                                - Mának Deo.
                                  - Salem Khan.
                                    - Ráo Izzat.
                                      - Mubare Khan.
                                        - Feroz Khan II.
                                        - Jalál Khan.
                                          - Mián Bija.
                                            - Kutb Khan.
                                          - Fateh Khan.
                                          - Shahbáz Khan.
                                          - Dáud Khan.
                            - Feroz Khan.
                        - Shekh Chakho.
                        - Rupo.
                  - Mailsi.
                  - Udaisi and 7 others.
      - Batera.
      - and 9 other sons.

- Nawáb Daulat Khan.
  - Nawáb Ise Khan.
    - Nawáb Muse Khan.
      - Nawáb Kádir Bakhsh Khan.
        - Mir Khan and others.
          - Sultán Khan.
          - Samand Khan.
          - Muhammad Bakhsh.
          - Fauja Khan.
    - Yusaf Khan.

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Manj Rájpúts.

According to the Hissár tradition mentioned in para. 448 of Mr. Ibbetson's Census Report, Jaisal was the son of Bhatti, the eponymous hero of the Bhatti tribe, and he had a brother named Dusal, from whom are descended both the great tribe of Barár Jats and the Wattús of the Lower Sutlej, as well as various families who are known simply as Bhattís. According to the Sirsa tradition, these tribes are descended from Batera, son of Junhar. But Junhar is made to be a descendant of Salváhan (no doubt the great legendary Rája of that name, the father of Rája Rasálu). Jagpál is called Jaipál, and Achal is said to have had another son named Rájpál or Rachhpál, who was the ancestor of the Wattús.

In the Patiála pedigree given at page 9 of Sir Lepel Griffin's *Rájás of the Punjab*, Salváhan is shown as an elder brother of Rái Hem or Hel, then called Hemhel; Jhundar is called Jandra.

All that can be confidently inferred as to the older part of the ancestry of these tribes is that they are believed to have had a common origin in the Bhatti tribe of Rájpúts within the period of modern history. The tribe of Naipáls is said to have been descended from Rána Bhuti's son of that name, and the Dogars from Lumra, another of his sons.

Sir Lepel Griffin relates of Rái Hel (Hemhel) that he sacked Hissár, and overran the country up to the walls of Delhi, but was afterwards taken into favour and made Governor of the Sirsa and Bhatinda country in A. D. 1212. The Manj traditions of this district, however, say that he lived at the villages of Fakarsar and Tehri in the south of Mukatsar, and that these villages were at that time named Methalgarh and Ladhewa. Jundhar is said to have ruled at Bhatner. Mokalsi transferred his residence to Mokalhar, now Farídkot, and this was the joint capital of both Jairsis and Vairsis until Ráo Bharo left it for Biláspur, and afterwards founded Hatúr. Khilcha and Tulsi Rám were the first of their families to become Muhammadans. The latter took the name of Shekh Chácho. Of Khilcha's brothers two followed his example, but four remained Hindús. One of the latter was Ratsi, whose descendants founded the village of Ratián in Moga, almost the only village of Hindú Rájpúts in this district. Rái Shádi Khan founded the village of Shádiwál in Zíra. His son, Net Ahmad Khan, the story is told, went to Delhi, and there strung a bow (which had been presented to the Emperor by the King of Persia), a feat which no other member of the Court had been able to perform, in consequence of which he obtained great favour in the sight of the Delhi Emperor and received the title of Nawáb. Rái Mansúr Khan would seem to be the person mentioned as Mansúr Bhatti in the Sidhu story as the antagonist of their ancestor Bhullan, for his granddaughter, the daughter of Nasir, was one of the many wives of the Emperor Akbar. But the pedigree would make Rái Mansúr Khan much older than Bhullan. There may therefore have been another Mansúr Bhatti, or the legends may have got mixed. Mansúr's descendants live at Talwandi Naubahár. Shahzád settled

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Tribes, Castes and Leading Families.

Manj Rájpúts.

at Mahl and Alam, at Talwandi Jalle Khan and Talwandi Mánge Khan. All these places are on the old bank of the river between Zíra and Dharmkot. Daria Khan founded Kot Naurang Khan, now called Masitán, in the reign of Shahjahán, and the descendants of Fateh Muhammad founded Kot Sadar Khan. Daulat Khan ruled on behalf of the Emperor over the Mukatsar and Kot-Kapúra country. He founded Daulatpura in the Moga Tahsíl and Dauliwála on the *Sukkar*. His son Ise Khan built the town which is named after him, and brought the power of the Jairsi Manj family to its greatest height. He is represented as having had more than a local reputation, and it is said that he once led an imperial army to Hyderabad in Sindh. During his time Kapura, the Barár Chief, revolted. Ise Khan, having induced him to come in, treacherously murdered him. In A. D. 1740 the crumbling state of the Moghal Empire encouraged Ise Khan himself to assume independence. He was for a time successful, but was at last subdued by a large force sent against him under the command of Shahzáda Khan. Ise Khan is said to have displayed great valour and to have had a fierce personal encounter with the leader of the opposite force, both mounted on elephants. At length Ise Khan was killed by a chance arrow-shot by his own brother-in-law Umar Khan. This encounter has given rise to a saying, "Ise Khán márián, Shahzád jhalián ki kare Ise Khan pehan walián"—meaning that all Ise Khan's blows were parried by Shahzád Khan, and that his efforts were unavailing against the overwhelming force of the latter. The saying is applied to any unsuccessful undertaking on which great efforts have been wasted. Muse Khan, the son of Ise Khan, was allowed to succeed him after making proper submission, but their family speedily declined. Kádir Bakhsh Khan was the last Nawáb. He was overpowered by the Sikhs under Tára Singh Gheba and lost nearly all his possessions. The Ahlúwáliás shared the riverside villages with Tára Singh, and Mohr Singh, Nishánwála, took possession of Zíra. The family have now nothing left but one hundred acres of land in Kot Ise Khan. Samand Khan has now been made Zaildár.

Of the Vairsi branch, the first Chiefs of importance were Dáúd Khan, who founded Dáudhar in the east of the Moga Tahsíl, and Feroz Khan, who is said to have built Ferozepore itself. Ráo Manj II. and Izzat Khan founded Ráekot, which remained their capital as long as they had any political power. Mánakdeo's descendants settled in Kariál, Ferozwál, Pindori Aráín, Bhikam, and Jalálabad. Kariál was built by Rái Izzat, and Ferozwál by Feroz Khan II. Jalál Khan founded Jalálabad in 1606 A. D. This is now the principal seat of the family in this district. Ghulám Nabi Khan of this place has now been made Zaildár. He possesses a sanad given them by the Emperor Shahjahán, affirming the authority of his ancestors over about forty villages in the neighbourhood. The Ráekot branch declined more and more, and their jágírs are now extinct. Kutb Khan founded Kutbpura, which is now the town of Dharmkot. Fateh Khan founded Ráoli in Moga.

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Tribes, Castes and Leading Families.

Manj Rájpúts.

The Manj hold the whole or parts of only about eight villages, all in the south-east of the Zíra Tahsíl. They are well-conducted people, and show little of the misplaced pride and affectation so common among the representatives of great families which have fallen into decay. But they are not very good managers of their property, and cannot compete with the Sikh Jats who surround them.

Naipáls.

Naipál, the ancestor of this tribe, was one of the numerous sons of Rána Bhuti (see the Manj pedigree, page 53 *ante*). The Naipáls migrated from Sirsa to Pákpattan, thence to Kasúr, and from Kasúr, with the assistance of Kárdár Adína Beg, to Ferozepore. At the time of their arrival in this district they were still Hindús. Their leaders were Sawand and Saspál, sons of Naipál. The descendants of Sawand are now settled to the west of Makhu, and the descendants of Saspál to the east. At one time they were spread all over the country from Makhu westward to Ferozepore, but they were driven eastward by the Dogars and displacing the Gujars, took up their present location. Under the rule of the Ahlúwália Rája they were virtually independent, and only paid a small revenue in kind occasionally, when the Kárdár happened to be strong enough to enforce it. They are but poor agriculturists and notorious thieves. Marriage within the clan is not prohibited among the Naipáls.

The Dogars.

The history of the Dogars has been given in Chapter II. Their own account of themselves is that they are Chauhán and Panwár Rájpúts, who migrated from Delhi to the neighbourhood of Pákpattan, spread thence along the banks of the Sutlej, and so entered the Ferozepore District about 1750. They are probably, however, a section of the great Bhatti tribe and closely connected with the Naipáls. The Manj traditions say that the Dogars are descended from Lumra, who, like Naipál, was one of the twenty-four sons of Rána Bhuti. They thrust the Wattús aside to the west and the Naipáls to the east, and they now occupy the riverside almost exclusively from about twenty miles above Ferozepore to an equal distance below it. From their habit of assuming the position of superior proprietors rather than actual cultivators of the soil, and their fondness for distinguishing themselves by the name of *Sardárs*, it seems likely that they subjugated instead of ejecting the inferior tribes, Máchhís, Mallahs, &c., of the riverside. The Dogars about Ferozepore are descendants of Mahu. Mahu had two sons, Bahlol and Sahlol. The descendants of the latter live on the Kasúr side. From Bahlol proceed four sections, Khaneki, Phaimeki, Ullaki and Kandarki. The Khaneki branch are found about Arif and Mallánwála; the Phaimeki branch hold Khai and its neighbourhood; the Ullakís extend for some six miles below Ferozepore; and the Kandarkís are mostly to be found in Mamdot. Other sections, mostly located in Mamdot, are the Mattar, the Chhini, the Rupal, the Dhandi, the Chopre, and the Khamme. The Phaimeki Dogars of Khai are superior to the other sections and will not give their daughters in marriage to those whom they consider inferior branches. Infanticide was formerly common amongst them, but has now ceased to be practised. Sir H. Lawrence has

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The Dogars.

Sir H. Lawrence has described the Dogars as "tall, handsome, and sinewy, with large aquiline noses; fanciful, violent, and tenacious of what they consider their rights, yet susceptible to kindness, and not wanting in courage."

To this Mr. Brandreth adds:—"The Jewish face which is found among the Dogars, and in which they resemble the Afgháns, is very remarkable, and makes it probable that there is very little Chauhán blood in their veins, notwithstanding the fondness with which they attempt to trace their connection with that ancient family of the Rájpúts. Like the Gujars and Naipáls, they are great thieves, and prefer pasturing cattle to cultivating. Their favourite crime is cattle-stealing. There are, however, some respectable persons among them, especially in the Ferozepore *Iláka*. It is only within the last few years that the principal Dogars have begun to wear any covering for the head. Formerly the whole population, as is the case with the poorer classes still, wore their long hair over their shoulders, without any covering either of sheet or turban. Notwithstanding the difference of physiognomy, the Dogars preserve evident traces of some connection with the Hindús in most of their family customs, in which they resemble the Hindús much more than the orthodox Muhammadans."

The state of anarchy or of divided rule under which the Dogars lived for nearly a century has no doubt done much to retard their reclamation, and they had a bad start on the road towards an industrial state of existence, and will always be behind their neighbours. But they seem to be trying to improve. They devote more time to agriculture and less to cattle-lifting, and are becoming ashamed of the reputation in the latter line which they were formerly proud of. They are, however, still feeble-minded, vain, careless, thriftless, very self-indulgent, and incapable of steady effort. Most of the principal landowners of this tribe are heavily indebted. Their habit of allowing their ponies and cattle to stray about the fields, and of treating their tenants as menials, deters the better class of tenants from taking land in their villages. Sooner than till the land themselves they will take a lower rate of rent than other tribes would obtain for similar land. They seldom leave their own villages, and know almost nothing of what is going on elsewhere. They have a dislike to any garments, whether jacket or trousers, which confine their limbs, and much prefer a costume consisting of one wrapper tied as a skirt round their waists, and another thrown across their shoulders. Their houses are always of the poorest and untidiest description, and their cattle small and miserable. But they must keep a pony to ride, even if they have hardly a bullock to plough with. They take pride in their lacquered bedsteads and their elaborate *hukkás*, and these two articles they never leave for a longer time than is unavoidable.

One peculiarity which may be classed either as a virtue or as a weakness is that they are unapt at fabricating false evidence for the Courts.

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The Dogars.

In the upland tracts there are a few villages of Dogars, to whom little of the above description applies. These come from a different stock, connected with the Dogars of Tihára. They are almost as industrious and as prosperous as the Jats by whom they are surrounded. This difference must be mainly attributed to the influence of the good and unfailing soil to which they have been transplanted, which rewards every effort at cultivation, but offers no temptation to an irregular pastoral life. The Dogars in the Mukatsar Hithár and also in the canal-irrigated parts of Mamdot are much more thriving than those on the riverside near Ferozepore. In the east of Zíra, again, there are some Dogar communities who are well off. On the whole, the condition of the tribe in various situations is a good example of the influence of locality in modifying hereditary traits.

Aráíns.

The Aráíns of this district appear to be all recent immigrants. Those of the Zíra came over from Jullundur, and those of Ferozepore and Mamdot from Lahore. They have been described in the Jullundur Settlement Report. In this district they have always been in a position of subjection to one or other of the stronger-handed tribes. None of them have ever been *Sardárs*, but merely peaceable cultivators. They have usually got some of the best land of the neighbourhood, but their holdings were small to begin with, and they had no surplus waste lands ; so that with the growth of population the average property of each household has got less and less, and is now frequently insufficient to provide them with full means of subsistence. Formerly they were distinguished by frugality and unassuming manners. An Aráín's wedding could always be celebrated, it was said, at a cost of Rs. 16. But since the money value of land has risen so much higher than it used to be, some of them have been tempted to borrow money upon their holdings and to spend it extravagantly. They are more indebted than such industrious and skilful husbandmen would be expected to be, and frequently have to make over to their creditors at each harvest a larger proportion of their crop than would be exacted from a tenant-at-will by his landlord. This is particularly the case in the neighbourhood of Dharmkot and near the city of Ferozepore. The Aráín, though a good cultivator, is not a shrewd financier, and the women are not to be compared with the Jat housewives for economical management of their resources. Aráíns are somewhat quarrelsome and apt to dispute about trifles. They increase their difficulties by want of union amongst themselves. Two Aráín brothers are frequently found to have started separate wells only a few yards apart, being unable to work the smallest joint holding in harmony. Some members of the tribe who have large properties are now rising to a higher social position than they have hitherto occupied, and two or three have been made zaildárs. Their principal clans are Mudh, Chandar, Nain, Narain, Mulláne, Didh, and Lahu.

The Sidhús.

The Sidhu tribe is the largest of all the sections of the Jats. It occupies the entire west and south of Moga, the Mahráj villages, the greater part of southern Mukatsar, and numerous villages in

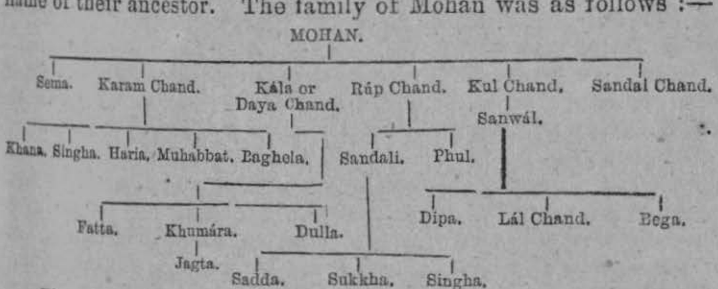
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The Sidhús.

the sandy tracts of Ferozepore and Zíra Tahsíls. Sidhu was the fourth in descent from Batera, whose name has been shown in the Manj genealogy. He had four sons, one of whom, named Búr, was the ancestor of the Barárs. Barár was eighth in descent from Búr.

It is unnecessary to repeat the whole pedigree, which is given in Sir L. Griffin's *Punjab Rájás* in the histories of Patiála and of Farídkot. It is sufficient to say that Barár had two sons, Paur and Dhúl, besides three others who became Musalmáns. From Paur were descended the Mahrájkián families. The great-grandson of Mahráj was Mohan. Mohan with his sons and grandsons came into this district about 1580 A. D., and settled at Mahráj, a tract to the south of Moga, calling the village by the name of their ancestor. The family of Mohan was as follows :—



They increased rapidly, and their village threw out offshoots until 22 villages (called the Báhya, from Báís = 22) were formed. Phul separated himself off and founded the village of Phul. The ruling families of Patiála, Nábha and Jínd, as well as the Sardárs of Bhadaur and Malaud, are descended from Phul, and are hence known as Phulkián families. The remainder of Mohan's posterity are simple cultivators, but, owing to their being so nearly related to the great Cis-Sutlej Rájás, they came under the exclusive dominion of none of them. Some time before the first Sikh war they agreed to put themselves under British rule, and were allowed to hold their land revenue free in perpetuity.

From Sidhu's son Búr are descended the Kaithal, Arnauli, Jhumba and Sadhuwál families. Several villages of Barárs of this branch who style themselves Bháís, on account of one of their ancestors having been attached to the service of the Sikh Guru, are settled in other villages of the Mahráj Pargana, known as the Bhuchcho villages. The Bhái of Arnauli holds six of these villages in jágír.

The greater part of the Sidhús outside the Mahráj Pargana are descendants of Sangar. When they came into this district they seem to have been a wild semi-savage people, living on the spontaneous produce of the jungle and on the milk of their herds, and hardly knowing how to make bread. It seems probable from various indications that the whole of the tribe were not of the same descent, but that a nucleus of leading families had associated with themselves members of jungle tribes not differing very widely from the Báuriás of the present day. These all took to calling themselves Sidhús or Barárs.

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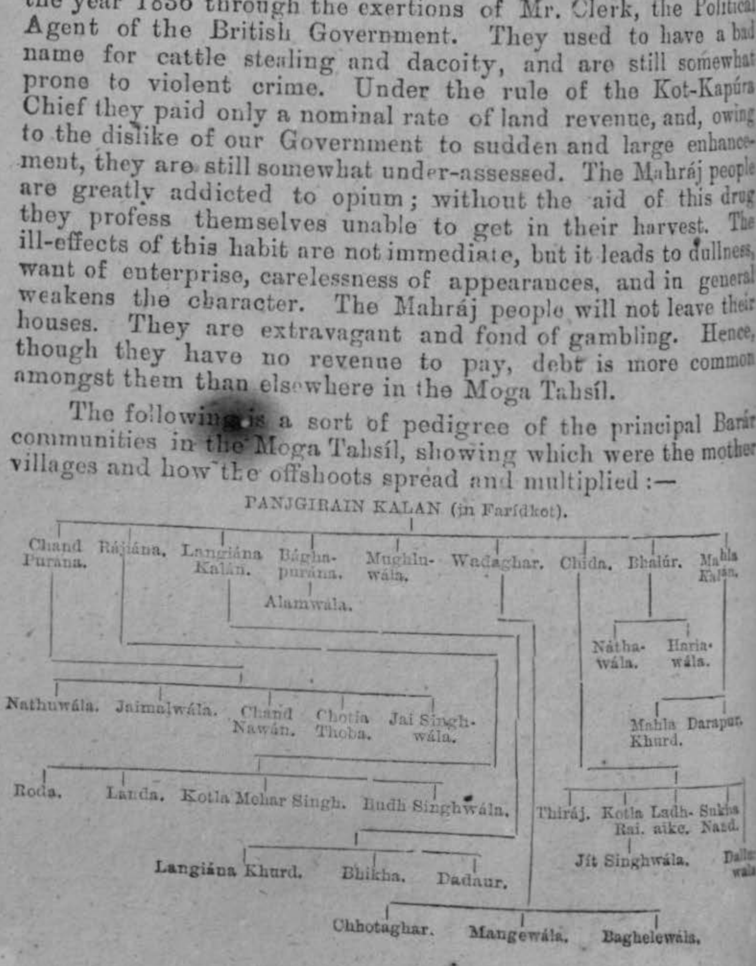
The Sidhús.

The Barárs have always been distinguished for a rough and turbulent demeanour, and since their tribe has risen to fame they have naturally added a good deal of pride. They are excessively fond of stating how nearly they are connected by blood with the Rájás and Mahárájás, and they keep up a close connection with the Courts of the Native States. On occasions of great ceremonies the principal Barárs of our villages are invited to attend. They present gifts and are given presents in return. The heir of every Phulkián monarchy makes it a religious duty to visit Mahráj at least once in his life, and to perform the function of digging some earth from the pond there known as the *Tilkara*. On these occasions liberal *largesse* is given to the villagers.

The houses of the Barárs, though large, are rougher and less tidy than those of the other clans, another indication of their being a wilder people than the rest.

The Barárs were formerly addicted to the practice of female infanticide, and in Mahráj this practice was only given up in the year 1836 through the exertions of Mr. Clerk, the Political Agent of the British Government. They used to have a bad name for cattle stealing and dacoity, and are still somewhat prone to violent crime. Under the rule of the Kot-Kapúra Chief they paid only a nominal rate of land revenue, and, owing to the dislike of our Government to sudden and large enhancement, they are still somewhat under-assessed. The Mahráj people are greatly addicted to opium; without the aid of this drug they profess themselves unable to get in their harvest. The ill-effects of this habit are not immediate, but it leads to dullness, want of enterprise, carelessness of appearances, and in general weakens the character. The Mahráj people will not leave their houses. They are extravagant and fond of gambling. Hence, though they have no revenue to pay, debt is more common amongst them than elsewhere in the Moga Tahsíl.

The following is a sort of pedigree of the principal Barár communities in the Moga Tahsíl, showing which were the mother villages and how the offshoots spread and multiplied :—



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The Barárs generally call themselves Sidhu Barárs, having rather a preference for the name of Sidhu over that of Barár. In Mukatsar those Barárs who trace their descent to Sangar, often distinguish themselves as Sangars.

The Sidhús.

There are twenty-four sections or *múhins* of Sidhús, which are named as follows :—

Rathaia, Khilria, Mahramia, Daráke, Mahrájke, Ratia, Bhulin, Harike, Bandháte, Bhukun, Jaíd, Barár, Pahloke, Sará, Manoke, Khokarke, Ugarke, Sahúke, Amunke, Achal, Aspál, and one or two others. After the Barár and Mahrájke sections, the most important of these are the Jaid, Sará, Mahrámi, Daráke, and Harike. The Sará intermarry with the other *múhins*, showing that the *got* is practically too large and is beginning to subdivide. This process will probably go further in time, for the Sidhús occupy so large an area of the Cis-Sutlej country that, if they rigorously regarded the whole tribe as a single *got*, some of them would hardly be able to find a wife within a day's journey of their houses.

The Gils.

The Gils are the only important section of the Jats here who do not trace their origin to a Bhatti stock. They say they come from a Rája of the Variah clan of Rájpúts who ruled at Garhmathála. It is not clear where this place was. The name Gil is explained by a story to the effect that the Rája had no children by his Rájpútni wives, and therefore married a Jat woman. She bore a son, but the other wives, moved by jealousy, exposed it in a marshy spot in the jungle. The infant was accidentally found by the king's minister and called Gil, from the place where he was found, *gil* meaning moisture. Another version is given at page 352 of Sir L. Griffin's *Punjab Chiefs*, according to which the child who was exposed was the son of Gil, and he was found being licked and fondled by a tiger (*sher*), whence he received the name of Sher Gil. The Sher Gil are one section of the Gils. Other large sections are the Wadan Gils and Vairsi Gils. There are twelve sections altogether. The Wadan Gils say that one of their ancestors was Rája Bhainipál, who built the fort of Bhatinda.

The Wadan Gils were settled about the beginning of the seventeenth century in the south and west of Moga, the tract now occupied by the Barárs. Their principal towns were Rájiána and Dánda Minda, the latter now a mound of ruins near Sekha. The Barárs of the Sangar clan attacked them and took these places, and the Gils were driven further to the north. They then established themselves about Chhirak, Ghal and Moga, as at present. Peace was at last made by a daughter of Sangar being married to one of the Gils, an alliance which at that time was considered to raise the Barárs considerably in the social scale.

Moga and Vega were two brothers and men of importance among the Wadan Gils. Moga had four sons, as follows :—

1. *Ausang*, whose descendants live in Moga and Landeke.
2. *Rupa*—in Bughipura and Kariál.

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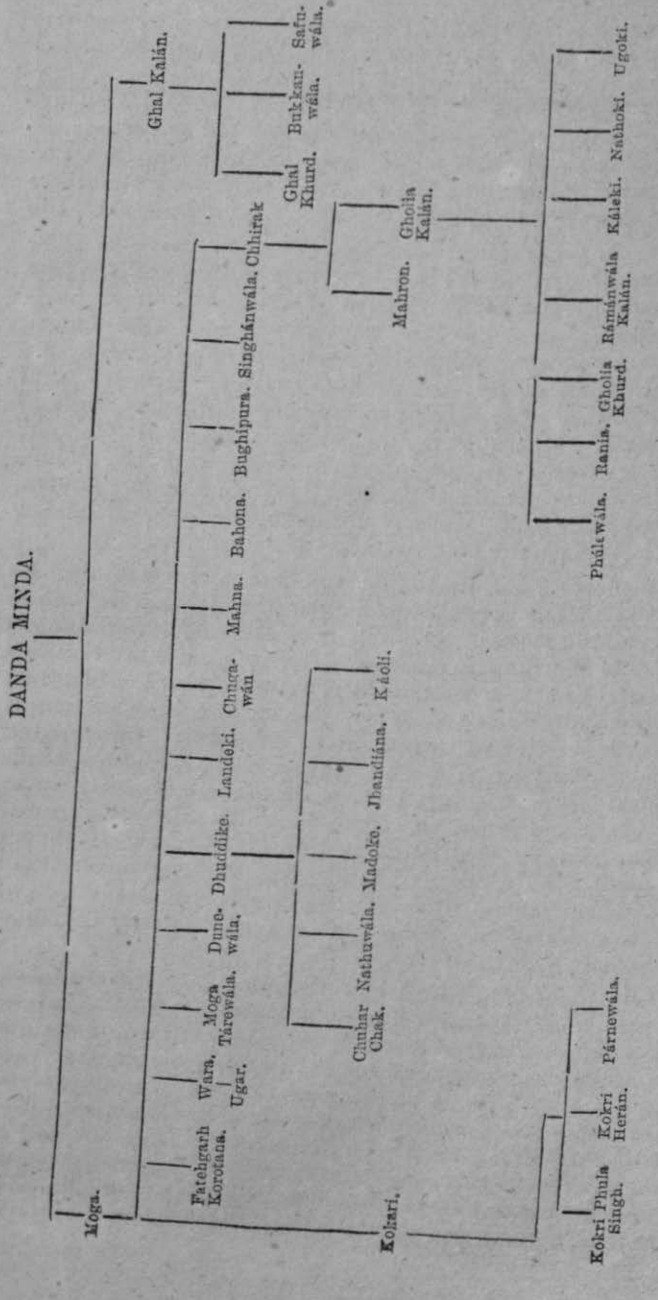
Tribes, Castes and Leading Families.

The Gils.

3. *Awwal Khair*—in Mahna, Chugawán, and Landeke.

4. *Sandali*—in Kokri and Dunewála. The leading family among the Wadan Gils is that of the Sardárs of Rania.

The following statement shows the connection of their principal villages with one another :—



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The Gils.

The Sher Gils are mostly to be found in the Mánjha and in the south of the Zíra and Ferozepore Tahsíls. They are said to be the descendants of two brothers, Dhao and Rája. Rája had four sons, *Dhude*, *Sane*, *Augar*, and *Kánh*. Their most important member is Sardár Amar Singh, of Mansúrwál. The other sections of the tribe are not largely represented in this district.

The Gils are, on the whole, the steadiest and most prosperous cultivators in the district, and possess the largest share of the good qualities by which the Malwai Jat is distinguished. They are quieter and more easily contented than the Barárs, and though they have plenty of self-respect, are less self-assertive. The Gils have a sacred place at Rájiána, the shrine of Rája Pír, whence is derived the name of Rájiána, and they make pilgrimages thither, though the village is now in the hands of the Barárs.

The Dháliwáls.

The Dháliwáls or Dháriwáls were the earliest of the Jat tribes to establish themselves in this district. Their origin is uncertain; all they can tell is that they came from Dháránagri, which they say was somewhere in the south of India. They are apparently a branch of the great Bhatti tribe. The Rája of Dholpur is of their clan. They occupy the south-east angle of the Moga Tahsíl, which is hence called the Dháliwál "tappa." They are divided into two sections, the Udís and the Manís. The principal villages of the Udís are Badhni, Lopon, Lohára, Ransih, Salábatpura, and Ráoki. Biláspur, Sedoke, Máchhikí, Dholpur, and Himmatpur belong to the Mani section.

Kángar, now in Patiála territory, a little to the south of the Moga boundary, was the head-quarters of the Dháliwáls before they came to this district. A daughter of Mihr Mitha of Kángar was married to the Emperor Akbar. It is related that the Emperor first saw her at a well in her native village. She had two *gharás* of water on her head; at the same time she caught a young buffalo which had escaped from its owner, putting her foot on the rope attached to its head, and thus held the headstrong animal without losing her balance until he came up to claim it. The Emperor was so much delighted with this feat of strength and courage that he made her his wife, in the hopes that she would be the mother of children no less courageous than herself. On her father, Mihr Mitha, he conferred the title of *Mián* and gave him a jágír of one hundred and twenty villages, of which Kángar was the centre.

The descendants of Mihr Mitha, though called Mián, are said not to have been converted to Muhammadanism; but for several generations their leaders, especially at Himmatpura, bore distinctly Muhammadan names, and it is not impossible that they conformed to the religion of the Moghal Emperors until the rise of the Sikh power encouraged them to return to Hindúism. The Dháliwál villages having been under cultivation from an earlier period than the rest of the *rohi* country, the population has begun to press upon the land, and the holdings are rather small. The people are consequently not so well off as the Barárs and Gils.

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The Khosás.

In character they are particularly peaceable and law-abiding. Unfortunately the habit of opium-eating is spreading amongst them, and is having a lowering effect.

The Khosás are a strongly marked tribe, though holding only about a dozen villages mostly near the junction of the three tahsíls of Moga, Zíra, and Ferozepore. They say that they are Tunwár Rájpúts from Delhi, and they have a story, resembling that of the Gils, of their ancestor Randhír having been exposed as an infant, and miraculously preserved; he was sheltered by a kite. The Khosás had formerly a character for crime. They have an independent bearing. As cultivators they do not take a very high place. Their leading families are those of the Sardárs of Atári and Bankhandi in the Zíra Tahsíl.

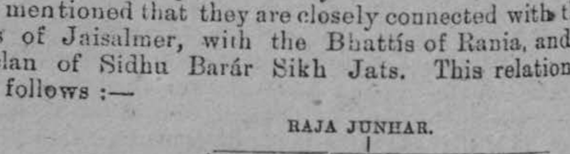
The Sandhús.

The Sandhús of this district have mostly come into it from the Mánjha. Many were brought over into the Zíra *Bet* by the Ahlúwália Sardárs during the time of their rule. Their principal villages are Sarháli, Waltoha, Chabba, Bharána, and Manawán. Some other Sandhu villages are found in the south of Ferozepore; their owners own land in Faridkot and in Mukatsar, and are very wealthy.

The following account of some of the tribes of Fázilka is taken from Mr. Wilson's report :—

Wattús.

"The chief tribe of Musalmáns in the Sutlej valley in Fázilka are the Wattús, who number altogether 3,810. They own twenty-four villages and shares in twenty-eight others. The bards (Mirásís) trace the descent of the Wattús from Noah through Shám, his son, and then through a long list of famous Rájás, one of whom settled in Sirsa, while another reigned over Arabia. However this may be, they consider themselves Raghubansi Rájpúts, and some importance may be attached to their tradition already mentioned that they are closely connected with the Bhatti Rájpúts of Jaisalmer, with the Bhattís of Rania, and with the great clan of Sidhu Barár Sikh Jats. This relationship they give as follows :—



Their ancestor Wattu was a great Rája, who ruled at Watála, in the Gurdáspur District. A descendant of his came and settled in this neighbourhood, and his descendants became Musalmáns some sixteen generations ago, about the time of Khiwa, who ruled near Haweli in the Montgomery District, and was succeeded by Lakha Khan, a famous Wattu Chief (*see* Montgomery Settlement Report). The Wattús are found chiefly in the Montgomery, Sirsa, and Baháwalpur Districts, and as only 24,395 have been returned for the whole province, it is probable that they are only a comparatively small branch of the great Bhatti clan. They hold the

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Wattús.

country along both sides of the Sutlej from about Baggeke, sixteen miles north of Fázilka, to Phuláhi, seventy miles south, and are bounded on the north by the Dogars and on the south by the Joiyás. They settled on this side of the Sutlej only four or five generations ago, when Fazil, Rána, and other ancestors of the present leading men came across from Jhang, near Haweli, and settled near the river in the country which was then unoccupied. They were for a time under the Sikh Bháís of Kaithal, but threw off their yoke after the grandfather of Pír Khan (now one of their leading men) had killed, at his village of Muhammad Píra, the brother-in-law of the ruling Bhái for demanding grazing fees from the holy man of the Wattús. They then placed themselves under the rule of the Nawáb of Baháwalpur until, in 1844, the Wattú Pargana was ceded by him to the British. In the Mutiny, the Wattús rallied round Mr. Oliver at Fázilka, and some of them were rewarded with revenue-free grants and the gift of confiscated villages. Several of their leading men—Ahmad Khan of Ladhoke, Mokim of Muazzam, Jága of Rána, and Rahím of Salim Shah—have been recently appointed zaildárs.

The Bodlás and Chishtís.

The Bodlás claim descent from Abu Bakar Sadik Khalifa, and call themselves Shekh Sadiki. According to their tradition, their ancestor Shekh Shaháb-ud-dín, known as Shaháb-ul-Mulk, came from Arabia to India three or four centuries ago, and became a disciple of Khawája Muhammad Irák Ajami at Mooltan. One day that saint told Shaháb-ul-Mulk that he was to him Bo-e-dil (heart's fragrance), which is explained to mean that he knew intuitively his preceptor's every thought; hence the descendants of Shaháb-ul-Mulk are known as "Bodlás." Shaháb-ul-Mulk afterwards settled at Khai, near the Sutlej, in what is now Baháwalpur territory, some seventy miles south-west of Fázilka. All Bodlás are said to derive their descent from Shaháb-ul-Mulk, and their origin from Khai. Two small families of Bodlás seem to have come directly from Khai to Fázilka within the last sixty years. One of these holds Ranga on the Ghaggar in the Dabwáli Tahsíl, and the other owns Sarawán and four other villages in the Fázilka *Rohi*. But the chief immigration of Bodlás took place some four generations ago, when Mohkam Dín came from Khai and settled at Ahal, not far from Bahak, where the remains of his town are still to be seen. The country was then uninhabited, and the Bodlás kept large herds of cattle, and drove them hither and thither for pasture over the tract of country afterwards known as pargana Bahak, from *Bahak*, which became their chief village after the destruction of Ahal. The Bodlás had many contests with the Nawáb of Mamdot, who claimed jurisdiction over their country, and it was not till about 1855 A. D. that they were removed from his control, and the pargana was attached to the Ferozepore District. It was regularly settled soon after, and transferred to the Sirsa District in 1858. The greater part of pargana Bahak was declared to belong to the Bodlás in proprietary right, and one-sixteenth of the revenue of the whole pargana

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The Bodlás and Chishtís.

was confirmed to them in jágír in recognition of their saintly character. Those Bodlás who belong to this pargana still enjoy the allowance, which is divided into complicated shares, founded chiefly on ancestral descent. When the country to the south and east was being colonised thirty-five years ago, some of the Bal Bodlás acquired villages or shares in villages outside the pargana and a few of them obtained further grants for good service in the Mutiny. Their claim to a saintly character, and to some sort of precedence, has always been allowed by their neighbours. They are supposed to be able to curse with efficacy, and instances are given in which the evils called down by them on their enemies were fulfilled; but their special gift is the cure of the bite of mad dogs or jackals, which is performed by a species of incantation and large numbers of all classes, Hindu as well as Musalmáns apply to them in cases of bite, and are said to be cured by their miraculous power. They were until twenty-five years ago essentially a pastoral tribe, and even now a large part of their wealth consists in horses and cattle. They do not cultivate much themselves and are bad managers, unthrifty and extravagant, leaving much to their agents; and the proprietary rights conferred on them at settlement are fast passing out of their hands into those of Sikh Jats. Their tenants are mostly Musalmáns paying rent in kind, and to an unusual extent under the power of their landlords. The Bodlás are generally large, stout men, with broad flabby faces, large, broad, prominent noses, and thick but not projecting lips, which give their wide mouths a weak appearance; and altogether they look like men accustomed to a lazy life of self-indulgence. Their language and customs are those of the Wattús and other Punjab Musalmáns among whom they live, and with whom they are closely connected by intermarriage. They have no connection with other Shekhs, and, notwithstanding their proud traditions, are probably, as surmised by Mr. Oliver, who knew them well, really of Wattu descent, or, at all events, of indigenous origin, and distinguished from their neighbours only by the assumption of superior sanctity, and the spirit of exclusiveness it has bred.

The Chishtís.

The Chishtís, who are also a holy tribe, claim descent from Umar, the companion of Muhammad, through Sultáns of Balkh, Shám and Kábul, and call themselves Shekh Faruki. Their more recent ancestor was Khawája Faríd-úd-dín, known as Bába Faríd Shakarganj, who, starting from Mooltan after a forty days' fast at Sirsa, became the pupil of Kutb-ud-dín at Delhi, and finally settled as a Chishti fakír at Chavaddhan, now known as Pákpattan, in the Montgomery District, where his shrine and family are still famous. The ancestors of the Sirsa Chishtís crossed the Sutlej from Pákpattan only four generations ago, and settled near the river on lands then uninhabited. They now hold some nine villages in the Sirsa District, all near the Sutlej south-west of Fázilka. A number of them are found in Montgomery and Baháwalpur. Like the Bodlás, they are considered a holy tribe, and are in consequence very exclusive, and do not give their daughters in marriage out of the tribe, while they

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The Chishtís.

take in marriage only the daughters of high class tribes in the neighbourhood. They have sharper features and a less sensual appearance than the Bodlás, but, like them, they are bad managers, and do not themselves cultivate their lands; and their sacred character has enabled them to contract large debts on low interest, so that they are, as a rule, somewhat involved.

The Mahtams.

The Mahtams in the Fázilka Tahsíl are found only near the Sutlej. Like the Báwariás with whom they are ranked, they seem to be originally a tribe of hunters, living chiefly on the river banks, and hunting in the tamarisk (*pilchi*) jungle which grows along the river on land subject to inundation. Their traditional mode of hunting is similar to that of the Báwariás, only instead of making their nooses of hide they make them of *munj* rope, and call them *vam*, not *báwar*, and instead of setting them in the open prairies they set them in the tamarisk jungle. They catch all sorts of animals in this way, and say they used to snare wild pigs and even tigers in their nooses. They also sometimes make a long line of low impenetrable hedge by interweaving the branches of bushes together, so that small animals, such as hare and partridge, running through the jungle, are stopped by this hedge and run along it to the gap near which the hunter lies in wait to get an easy chance of killing them. The Mahtam is very fond of the *sarr* grass, and one of his chief employments is making rope and other articles out of it. They are considered a low caste, and often live apart from the other villagers; but many of them have taken to argiculture, and make very good, industrious cultivators, especially on land subject to inundation. Some villages and parts of villages on the Sutlej are owned by them; their huts are often squalid and dirty, but they are, as a rule, prosperons and somewhat quarrelsome. Their dark complexion and general appearance, as well as their hereditary occupation of hunting, seem to argue them an aboriginal tribe. They are classed as Hindu or Sikh. No other tribe intermarries with them.

The Mahtams own several villages in the Mamdot Iláka as well as in Fázilka. They are considered much the same as Mazbi Sikhs. They rank below Báwariás, for cases are now beginning to occur in which those Báwariás who have become substantial zamíndárs intermarry to some extent with the Jats.

Criminal tribes: Báwairás, Hárnís, and Sánsís.

The only tribe of any size in this district of a distinctly criminal character is that of the Báwariás. Their principal haunts are the villages of Tharáj and Sukanand; but they are found scattered throughout the district, one or more families residing in nearly every village, where they are entertained principally for their excellence as trackers. Their tradition says that they come from far south, and possibly they are connected with the hunting tribes of Southern India. Their name is taken from the báwar or snare with which, as previously mentioned, they capture deer. They call themselves orthodox Hindús, but their worship is confined to that of Káli, or Durga, whom they regard as a goddess of help as well as of vengeance; and their only spontaneous literature (if that

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Criminal tribes: Báwariás, Hárnís, and Sánsís.

may be so called, which is unwritten) consists in songs and hymns to her praise. They have a language of their own, which is unintelligible to the ordinary villagers, who stigmatise it as an *argot* or thieves' dialect. They themselves say it is a heritage, which is more likely; it approximates in character to the Sanskritic dialects of more Southern India, with many non-Sanskritic vocables imbedded in it. Their character and morality are very low; but their thefts are generally petty, and their reputation is rather that of gipsies in England than of more dangerously criminal tribes. At present their chief and favourite occupation is that of hunting, and their principal weapon the snare, in the use of which they are very skilful; but gradually they are rising from the hunting to the agricultural stage, and but for the baneful system of caste, which prevents them from intermarriage outside their own tribe, they would doubtless soon be merged in the orderly classes of the community. Physically they are a small, dark race, with broad ugly countenances of a peculiar type. Their women are distinguished by wearing petticoats made of black blanket; but the younger women are abandoning this custom. Their favourite food is a kind of lizard (*sanda*), found plentifully in the waste land of the *rohi*. Of their skill in tracking Mr. Brandreth writes :—

"The system of tracking is carried on with very great success in this district, and is the principal means by which crimes of all sorts are detected. The Báwariás are the most successful trackers, and every Báwariá has more or less knowledge of the art; but it is also practised by other castes: there are many Jats who are very good trackers. It appears to me a most wonderful art. In almost every village there are one or more persons who have studied it. When a theft takes place, the sufferer immediately sends for a tracker, with whom he makes an agreement, either to pay him one or two rupees and take his chance of the property being recovered, or to pay him a larger sum in the event only of its being found. It is in the case of cattle-thefts that the tracking system is most successful. I suppose about half the number of stolen cattle are recovered in this manner. It must not be concluded, however, that half the number of thieves are also apprehended, for the practice of the cattle-stealer is this: he drives the stolen animal as far as he thinks it safe to do so, and then ties it up in some desert spot and leaves it there; after a few hours he returns to the spot; within that period it is decided whether the track has been lost or not. If the trackers are successful, they come to the spot where the animal has been left and carry it back with them, but give themselves no trouble about the thief; if unsuccessful, the thief returns and appropriates it.

"The best trackers, however, do not confine themselves to this species of tracking alone; they are able to recognise a man by his footprints. Where other people would study a person's face with the view of recognising him again, they study the print of his feet. They pay particular attention to the footprints of any known bad characters. I have met with some extraordinary instances of the accuracy of their knowledge in this respect. It is only a few days since that I committed a man to the Sessions for the murder of a child for its ornaments, who was detected solely by the impression of his feet being recognised. The headman of the village went with the tracker to the spot where the murder had been committed. He followed the tracks of the murderer for some distance towards the village and at last said: 'These are evidently the footprints of so and so,' naming one of the residents of the village. The headman immediately went to the house of the person indicated, and found the ornaments buried in the wall. The man con-

fessed his guilt. In taking his evidence I asked the tracker how he was able to recognise the prisoner by his footprints. His reply was that it would have been very strange if he had not, when he saw them every day of his life."

Criminal tribes: Báwariás, Hárnís, and Sánsís.

The Hárnís and Sánsís are very few in number, and but little information can be collected as to their habits in this district. They are generally regarded as addicted to more serious crime than the Báwariás, while they certainly are more filthy and degraded in their manners. They are for the most part of nomad habits, and live in rude tents or huts made of reeds (*sirki*). There are many other nomad tribes; but they are probably not peculiar to this district, except perhaps the wandering blacksmiths who come from Bikanir and make a home of the small carts in which they carry their property and tools. Rathaurs are a tribe who live by making ropes from *munj* grass. Encampments of Nats, Bázigars, and Kanjars are often seen. Some tribes, instead of the shelters of reeds used by the above, have round tents formed of a patch work of rags over a bamboo framework. It is unnecessary to mention here the various tribes of wandering fakírs.

Mercantile castes.

Of the Baniás of Ferozepore, no fewer than 10,093 returned themselves as Agarwál at the census of 1881; of the Arorás, 5,079 returned themselves as Uttarádhi and 3,432 as Dakhana; of the Khatrís, 3,779 as Bunjáhi, 474 as Báhri, and 419 as Sarín.

The leading families.

The Mamdot Nawábs.—This family of Hassanzai Patháns came from Kasúr. When Mahárája Ranjít Singh ruled the Punjab, Nawáb Qutb-ud-dín Khan, the grandfather of the present Nawáb, held Kasúr. The Mahárája took Kasúr, and let Qutb-ud-dín Khan take Mamdot. Qutb-ud-dín Khan had two sons, Jamál-ud-dín Khan and Jalál-ud-dín Khan. The former had sovereign powers until he was deposed by the British Government. He died in 1863, leaving two sons, Muhammad Khan and Khan Bahádur Khan, neither of whom succeeded his father; but after a long dispute Jalál-ud-dín Khan inherited the family *jágir*, while his two nephews got an annual allowance. One of them, namely, Khan Bahádur Khan, is now living at Lahore; the other died some time ago. Nawáb Jalál-ud-dín Khan was made an Honorary Magistrate. He died in 1875, and was succeeded by his son, Nizám-ud-dín Khan, the present Nawáb, who received charge of his property from the Court of Wards in 1884.

The Sodhís.—The Sodhís of Mukatsar own several villages. It is well known that, during the Sikh rule, the Sodhís played a very conspicuous part. According to their account, their ancestor, Kalrai, ruled at Lahore, and his brother, Kalpat, at Kasúr. The latter drove out Kalrai, who took refuge with some king in the Deccan, whose daughter he married. Their son, Sodhi Rai, reconquered Lahore, and Kalpat in his turn became an exile. He went to Benares and studied the Vedás, on which account he obtained the name of Bedi. All the Sikh Gurus were either Bedís or Sodhís; Guru Nának belonged to the former, Guru Govind to the latter, family. The most important Sodhi

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Tribes, Castes and Leading Families.

The leading families.

families in Mukatsar are those of Guru Har Sahai and Mallan. Other Sodhi families, residing at Butar in tahsíl Moga, hold several estates in Mukatsar in *jágír*.

At annexation the Sodhís held *jágírs* of the value of about Rs. 40,000 per annum, of which about Rs. 5,500 were continued in perpetuity, and most of the remainder for one or two lives only.

The Guru Har Sahai Family trace their succession in a direct line from Guru Rámdás, after whom the great Sikh temple of Amritsar is called. The founder of the family was Guru Jiwan Mal, who in Sambat 1909 came from Muhammadpur in the Chuniáu Tahsíl of the Lahore District, and settled at the place now known as Guru Har Sahai, so named by the founder in honour of his son. He was succeeded in order by Guru Ajit Singh, Guru Amir Singh, Guru Goláb Singh, Guru Fateh Singh, and Bishan Siñgh, who is now living. The religious influence of the family was decidedly great up to the time of Guru Goláb Singh, not only among the Sikhs of the neighbouring districts and foreign States, but in Siálkot, Ráwalpindi, the Deraját, Kohát, and even as far as Ḳábul; but this influence has been decreasing from Guru Fateh Singh's time, whose family quarrels with his sons continued until his death. Now the family has but little influence, and that, too, within a very limited circle. The late family quarrel between the present Guru Bishhan Singh and his brothers has done much harm.

The Dhilwan Sodhís.—Sodhís Jagat Singh and Bhagat Singh were two brothers, who owned lands in the Moga and Mukatsar Tahsíls. Jagat Singh's son is Sodhi Man Singh, who is now an Honorary Assistant Commissioner at Butar in this district. Sodhi Indar Singh is the son of Sodhi Bhagat Singh. He is Honorary Magistrate at Sultánkhanwála. His brother, Sodhi Rajindar Singh, recently deceased, was Honorary Magistrate at Bághapurána.

The Pír Patháns.—Pír Abbás Khan, late Honorary Magistrate of Ferozepore, was formerly Government Agent at Baháwalpur, and subsequently a pensioner at Ferozepore, where he acquired some landed property. His son, Pír Ahmad Ali Khan, is on the Board of Honorary Magistrates of the city of Ferozepore. As an account of the family of every person entitled to a seat in Darbár has now been included in the new edition of Sir Lepel Griffin's *Punjab Chiefs*, prepared by Colonel C. F. Massy, it is unnecessary to include any detailed account of them here.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

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Village Communities and Tenures.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these subdivisions follows another form, which itself often varies from one subdivision to another. Indeed the nomenclature of this classification was unknown before the time of the Regular Settlement; and, popularly, the tenures are still distinguished by the names of the tribe among which they are severally prevalent. Thus, the *zamíndári* tenure is known as that of the Dogars and Naipáls; while the *pattidári* and *bhaiachára* forms are *par excellence* Jat tenures. The following paragraphs are abridged from Mr. Brandreth's Settlement Report:—

The zamíndári tenure.

The *zamíndári* tenure is principally met with in the *bet.* The Dogars and Naipáls held the country before the Sikh acquired dominion over them. Before that time they appear to have been almost independent; they principally pastured cattle, and did not trouble themselves much about cultivation. The Sikhs, however, urged on the cultivation to much greater extent than was before known, and took the rent in kind from both proprietary and non-proprietary cultivators, making over a certain portion (which was generally a third, but sometimes a fourth) of the *hákimi hissa*, or rent share, to the proprietors in acknowledgment of their rights. It is a curious thing that it is not by any means all, or nearly all, the resident Dogars who are proprietors. The proprietary rights were confined to certain Chiefs and to their descendants; and there are many Dogar cultivators of near relationship to them who have no proprietary rights whatever, and are only common cultivators. On the other hand, there are few Naipáls who are without proprietary rights. It is probably owing to their pastoral habits, and the little value they have hitherto attached to cultivated ground, that these castes, and the Dogars in particular, very seldom divided the village area in accordance with their shares, but have generally held all the land in common. Hence the record of such villages as *zamíndári.*

When the villages owned by these castes came under the dominion of the British Government, the grain payment was commuted into money assessment, and the settlements were all made with the Dogar or Naipál proprietors. These proprietary bodies, however, being altogether unaccustomed to money rates, and unwilling to incur the responsibility of them, frequently attempted to sub-let their villages to Hindu traders on the same terms which they had enjoyed under the Sikh government, the sub-lessees standing in the place of the Sikh Kárdár,

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The zamíndári tenure.

paying the Government revenue, and collecting the rents in the manner described above. This method of procedure, however, was forbidden by order of the Punjab Government.

In a village so held, all non-proprietary cultivators paid their rent in kind previous to the Regular Settlement. Even in the case of such crops as tobacco or vegetables, the rents were either paid in kind, or by what is called *bikru* or sale of the crops. The cultivator sold the crop on the ground without dividing it, with the sanction of the proprietor, and then paid him the same share of the price that he would have done of the crop had it been divided. At the time of the Settlement the cultivators with rights of occupancy received permission to commute their former rent in kind for a money payment, the rate of which, including all expenses, was usually fixed at 26⅜ per cent.* on the Government demand. In special cases, as where the cultivator has sunk a well at his own expense, or broken up the waste land at some cost to himself, a lower rate has been fixed, and the same considerations have been held to confer on him rights of occupancy. It has also been agreed in somes villages that at any future period either the proprietors or the cultivators shall be permitted to substitute a money payment instead of that in kind, provided that their application for this purpose is preferred in the month of Jeth, *i. e.*, before the rainy season commences, and before any expectations can be formed regarding the nature of the ensuing harvest.

The dues of village servants (*kamíns*) are deducted from the common stock before the division of the proprietor's share is made. In the same manner is also deducted a quantity, which varies from about two to four sérs in the maund, and is called *kharch*. It is taken by the proprietor to cover the expenses to which he is put in guarding and dividing the crop.

The manner in which the division of the crop (*batái*) is usually managed is thus described by Mr. Brandreth :—

"In the first place a small heap is usually set apart for the *kamíns*, *kharch*, and other dues above referred to. This is not weighed or calculated with any pretension to accuracy, but is merely set apart from the rest of the produce as well as the cultivator can judge by his eye of the proportionate quantity that will be required to meet these extra charges. Then, supposing the proprietor's share to be one-fourth (which is the usual amount), the remainder is divided into four equal heaps. One of these heaps is then measured with the *topa*, a wooden measure containing two-and-a-half sérs, and the amount due on account of the *kharch*, *kamíni* dues, &c., is calculated thereon and taken out of the small heap above described. Thus, where the amount of the *kharch* is said, for instance, to be four sérs in the maund, this does not mean four sérs on every maund of the whole crop, but four sérs

* The items of which this rate is made up may be set down as follows :—

Lambardári allowance at	5	per cent.
Village expenses	5	"
Patwárí's allowance	3⅜	"
Road fund	1	"
Málikána	12	"
Total ...	26⅜	per cent.

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on every maund of the fourth share, or what is called the *hákimi hissa*, including therefore the deductions on account of *kámíni*, &c. This amount will be actually less than a sér in the maund calculated on the whole crop. If there is any grain left in the small heap after paying these dues, and the harvest has been a good one, and both parties are charitably disposed, it is generally distributed to fakírs, otherwise it is divided in equal portions among the four heaps. If there is any deficiency it has to be made good in equal portions in the same manner. The proprietor has then his choice of the four heaps, and, having selected one of them, carries it off to his granary without any more weighing or measuring. Besides the share of grain, the proprietor is also entitled to a share of the straw which is left after the grain has been trodden out; this is generally less than his share of the grain. Where his share of the grain is a fourth, his share of the straw is generally a fifth or sixth; but from this there are no deductions on account of extra charges. In some villages the straw is not divided into shares, but what is called a *pand, i. e.*, a net which holds about a coolie's load, is contributed for each plough. The proceeding here described is that called *bháwali*, or *batái*, and this is the rule by which the rents are usually paid; but sometimes, with the consent of both parties, the system of *kankút*, or appraisement of the crop, is substituted for it. In that case, the proprietor's share is not converted into money at the market price of the grain, as would appear to be the case in some districts, but, the produce of the cultivation having been estimated by the appraisers, this estimate is accepted in lieu of the actual produce; and after the crop has been cut and stored, the cultivator has to pay every item of the rent in the same manner as he would do if the *batái* had taken place.

"There are also many other customs," Mr. Brandreth continues, "of greater or less importance connected with this system of payment in kind, which vary very much in different villages. In some villages, for instance, each cultivator of a *jog* (yoke of oxen), or sixth share of a well, is allowed to feed one pair of bullocks from the green crops on the well land, and sometimes a few or one other animal besides, without any payment being made to the proprietor. . . . . In other villages, again, the cultivator is allowed to cut a certain portion of the crop for his cattle by measurement; in others he may cut as much of the crop as he chooses, but he has to pay for it by appraisement in grain on a calculation of the average produce of the remaining crop. If the cultivator has dug the well which he works at his own expense, he generally receives a certain portion, as a fifth or a sixth, of the *hákimi hissa*, or proprietary share of the crop, in addition to all other privileges. In many villages the proprietor is entitled to cut a certain small portion of the green crop for his own use, or, if he does not do so, to appropriate the whole produce of that portion when it becomes ripe. It must not be cut, however, in the centre of the field, but at the corners or sides: but this custom is also subject to great varieties in different villages."

Pattidári and bhaiachára tenures.

The nature of the *pattidári* and *bhaiachára* tenures Mr. Brandreth explains by describing the manner in which the location of a village first takes place. The Jats did not, like the Dogars and Rájpúts, take violent possession of the country and override every other claim. There are few villages in the district more than sixty or seventy years old, and, therefore, all the circumstances connected with their foundation are very well known. A new village would be usually founded in the following manner:—

"A certain number of *zamíndárs* . . . would determine on migrating from their native village. One or two of their most influential men would then go to the *Kárdár*, or ruler of the country, and make an agreement with him for acquiring possession of some one of the numerous deserted sites with which the country was covered, and the land attached to it.

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The agreement on the part of the *zamíndárs* would probably be to pay a certain share of the produce of their fields, generally small at first and increased afterwards; and on the part of the *Kárdár* to grant them a certain quantity of land rent free, either in payment for their services, or in acknowledgment of their proprietary right, to whichever cause it may be attributed; a *nazarána* or present of a horse, or of a sum of money, would be given at the same time by the *zamíndár* to the *Kárdár*. The rent-free land was called *inám*. The *Kárdár*, as far as he was concerned, would probably only confer it on the two or three influential men who appeared in his presence; but among themselves they could agree to divide it in regular shares. Sometimes every one of the original occupants would possess a share; in other instances only a limited number of them; while the light rates fixed for the land they might cultivate would be a sufficient inducement for others to settle in the new village without requiring a share in the *inám*.

"The first thing the new settlers set about is to select a site for their village. They never build their houses on the old deserted site, for this, they say, would be very unlucky, the first settlers having long ago taken all the *barkat* (blessing) out of that spot. The laying the foundation of a village is called, from the ceremony with which it is accompanied, *mori gárna*. This consists in planting a pole to the north side of the intended habitation; the neighbouring *zamíndárs* are invited to be witnesses, and sweetmeats are distributed among them. To have borne a part in this ceremony is considered the strongest evidence in support of proprietary right. If the pole should take root, and put out branches and become a tree, this is considered a most auspicious circumstance; the tree is then always called the *mori* tree, and is regarded with great veneration. In the uplands a branch either of the *land* or of the *pilu* tree is always taken for the *mori*; in the lowlands the *beri* is generally used; it must be always some fruit-bearing tree. The *mori* is generally eight or ten feet high, and is planted about three feet in the ground; beneath it is always buried some rice, betelnut, *gur*, and a piece of red cloth. They next build a well, in the expense of which all the new settlers join, and pay for it in the proportion of their shares in the village.

"The next process is to divide the village land by lot in accordance with the ancestral shares of the different castes or families who have founded the village, or with any other system of shares on which they may have agreed to distribute their proprietary rights. For this purpose the whole area is first marked off into two or more primary divisions called *tarafs*. The *tarafs* are then subdivided again into two or more portions called *pattís*; and the *pattís* again into *larís*. There are not, however, always so many subdivisions as those here referred to: the number depends upon the size of the village, the castes, the families, the party feelings, and such like circumstances. Sometimes there are three orders of subdivision, sometimes two; sometimes one; often no primary subdivision at all, just as the circumstances of the case may require.

"The last subdivision, whatever it may be, after deducting, if necessary, a sufficient quantity of land to be held common, for grazing purposes or for cultivation by non-proprietary residents, is then apportioned in separate shares. These shares, as being the most convenient size, are usually made to represent the quantity of land which can be cultivated by a plough, which is generally about thirty *ghumáos*, but which varies with reference to the nature of the soil, the breed of cattle used in ploughing, &c., &c. The shares are consequently always called ploughs, but they have no *necessary* connection with the quantity of land capable of cultivation by a plough. Where the fractional shares have in the course of time become too minute for the comprehension of the villagers, I have known them solve their difficulties by doubling the number of ploughs without making any increase to the cultivated area. In other instances, I have known the proprietors divide the lands reserved for their own cultivation into larger ploughs, and that apportioned to non-proprietary cultivators into smaller. Thus both proprietary and non-proprietary cultivators

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paid by *báchh*, nominally at the same rate, but in reality the latter were assessed much higher.

"The distribution of *pattís* and ploughs by lot usually took place in the following manner:—Balls made of cow-dung were used for the lots, in which each shareholder placed his mark, either a piece of cloth or pottery, or a ring, or anything else by which he might be known. The order in which the lands were to be taken was fixed beforehand. A little boy or ignorant person was then called to take up the lots, and whosoever's lot came out first did not get his choice of the lands, but took the first number on the list as previously fixed, and so on with the rest of the lots. The primary subdivisions, or *tarafs*, were, of course, first fixed, and in this the whole village was concerned. Then the members of each *taraf* cast lots for the *pattís*; the members of each *patti* for the *larís*; and, lastly, the members of each *lari* for the separate shares or ploughs.

"After a few years of grain-payments, and when a village had acquired stability, it was usual for the Sikh Government to fix a money assessment. At the same time the land *inám* in possession of the headmen was usually resumed, and a money allowance given instead of it. The *inám* often amounted to 20 or 40 per cent. on the revenue demand, and was never less than 10 per cent. The headmen in their turn were obliged to make their own bargain with the other shareholders; they could not keep the whole of the *inám* for themselves, though they of course took care to retain the lion's share.

"In some villages the distribution by lot, which was made at the commencement, has lasted to the present day. This is the case particularly in the Mári *Iláka*, where the revenue has always been very light. But, as a general rule, under the Sikh administration, many subsequent distributions have taken place in order more easily to meet the Government demand and to fill up shares which had been abandoned in consequence of its heavy pressure. In these distributions all traces of the original shares have usually been lost, the original proprietors retaining in their possession only so much land as it was worth their while to cultivate, and making the remainder over to new cultivators whose *status* in time came to resemble their own.

"At the Summary Settlement no change was introduced in the mode of distributing the revenue demand, which still continued to be paid by a rate (*báchh*) on ploughs or other shares recognized by the people. As to the *inám*, great diversity of practice prevailed prior to the Regular Settlement, when, owing to the complexity of accounts, which would have been involved by the registration of claims, now infinitesimally subdivided, and hence practically valueless, a general resumption took place, special allowance being made during the lifetime of certain individuals."

Riparian customs, regulating property.

The Moga Tahsíl is the only one unaffected by river action. In the remaining tahsíls the deep-stream rule generally determines the boundaries of jurisdictions, but it does not apply to land capable of identification carried away *en mass* to or from the Mamdot Jágír or the Kapurthala State. Land thrown up by the stream is assigned to the village contiguous to which it appears, except when the quantity is so large as to be beyond the farming powers of the village. In such case a Government *chak* is formed. Disputes as to alluvial land between villages on the same side of the deepstream are disposed of in the same way as boundary disputes. In the event of an entire village area being washed away, subsequent accretions in the same place are made over to the proprietary body of the extinguished village. If land of which the revenue is free or assigned be carried away, the assignment is treated as resumed and land incapable of identifi-

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cation subsequently thrown up is made over to the village and not to the previous assignee. Accretions to revenue-free or assigned land follow the assignment. Land, capable of identification, carried away bodily to another jurisdiction changes its jurisdiction only and not its character, *i. e.*, revenue paying land continues to pay revenue in the new district, *máfis* or *jágirs* retain their original character. Land carried away and restored during the same year returns to the original owners.

Proprietary tenures.

Table No. XV shows the number of proprietors and shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grant and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1887-88. The accuracy of the figures is, however, doubtful; indeed, land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings. The growth of proprietary rights, and the forms which they have now assumed, have been fully discussed in the preceding pages.

Tenures in the Mukatsar *chaks*.

Two questions of some importance--one connected with the Mukatsar *chaks*, the other with the Mamdot *chaks*—had to be decided at the Settlement of 1872. The Mukatsar *chaks* formed Mr. Brandreth's 33rd assessment circle, of which he says that it "comprises those waste lands of *iláka* Mukatsar which have been separately marked off for settlement with other parties, as no reasonable expectation could be entertained of the proprietors ever being able to cultivate them. A *biswádári* allowance of 5 per cent. on the *jama*, however, has been fixed for them." The points to be decided were the *status* of the lessees, and the persons with whom settlement was to be made. The conditions made at last Settlement were :—(1). The lessees were to bring one-twentieth of the waste land under cultivation each year till the next Settlement ; which means that in 10 years they were to cultivate half the land of the *chak*. (2). They were not, without the leave of the Government officers, to induce tenants of Mukatsar to settle in the *chaks*. (3). They were to pay 5 per cent. on the jama to the original proprietors as *málikána*. (4). If the above conditions were not fulfilled, Government might resume the land and give it to whom it pleased. In 25 cases conditional proprietary rights had been thus bestowed. As it appeared that the conditions had been fairly fulfilled, except in one case, the lessees were recorded as sub-proprietors unconditionally, and the settlement was made with them. The old *talukdári* allowances was maintained. In one case (that of *chak* Támkot) the former conditions were repeated. Three of the *chaks* had, subsequent to last Settlement, reverted to the original proprietors, who in several other cases had retained possession of portions of the new grants.

Tenures in the Mamdot *chaks*.

The questions connected with the Mamdot *chaks* were not so simple. While in Mukatsar a few desultory petitions were the sole sign that the lessees knew their position was in dispute, in Mamdot

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Tenures in the Mamdot *chaks*.

close on 40 regular suits were introduced for the purpose of having the right of proprietorship in these blocks of land decided. The facts of the case seem to have been these :—Nawáb Jamál-ud-dín Khan would take *nazarána* from a man and put him in possession of another man's village. This system did not conduce to the spread of cultivation, and led to the weakening of the Nawáb's authority. So, while the land was almost all waste, certain enterprising individuals squatted in the Nawáb's jungle. This was the state of things found when the Government took charge of the *iláka*. At the Settlement these squatters got possession of 15 villages; but as they had no apparent proprietary rights, the column "owner's name" in the settlement record, remained blank. These villages were called *mauzahs*. After the Settlement, the Deputy Commissioner formed 70 blocks out of the waste lands of Mamdot. These were called *chaks*. Of these 70 blocks, 20 were reserved for grass and fuel preserves ; 3 more were subsequently added to these ; 8 came into possession of the Nawáb ; in three cases the occupants subsequently got decrees of court declaring their ownership ; and one *chak* was washed away by the Sutlej. There remained 35 *chaks*. As regards the *mauzahs* the squatters got decrees in three instances. The other *mauzahs* remained in dispute. The questions concerning the Mamdot *chaks* referred then to 12 *mauzahs* and 35 *chaks* proper. As regards the 35 *chaks* proper, 26 were sold by auction by the Deputy Commissioner, and 9 were given away on payment of a slight *nazarána*, or without any such payment. On this being reported to the Commissioner, he replied that he had no objection to locate *boná fide* ousted *zamíndárs* (ousted by the Nawáb's revenue system) in convenient localities, and to give them cultivating leases. But to no other parties was he anxious to give up the land. Now there was scarcely one ousted *zamíndár* among the lessees ; and the matter went up to the Financial Commissioner, who sanctioned while disapproving of the cultivating leases. But he said : "No sale or transfer of proprietary right is sanctioned." On this the Commissioner directed that leases conferring proprietary rights were to be cancelled ; and again that the *nazarána* should be returned, and the lease should be purely for cultivation for ten years. Finally, the Government recognized the proprietary right of the Nawáb in all the waste land of Mamdot. The Deputy Commissioner cancelled the auction-sales, but did not cancel the leases in the other cases. At the recent Settlement, the Nawáb instituted a number of suits to be declared proprietor of these blocks. These suits were decided on the principle that, as Government had acknowledged the Nawáb to be proprietor of the waste lands of Mamdot, and as the action of the Deputy Commissioner in transferring this proprietary right had been repudiated by his superiors, the Nawáb was entitled to a decree, unless the occupants could show some valid title other than the Deputy Commissioner's lease, such as adverse possession beyond the period of limitation. In most cases the Nawáb got decrees. But as it was manifestly unjust, the people who, relying on the proceedings of Government officials, and trusting to its liberal

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intentions, had expended considerable sums in bringing the land under cultivation, should be ejected, or left at the mercy of the Nawáb, the matter was referred to Government as the manager of the *jágír*. The orders given, contained in Secretary to Government's No. 981, dated 13th July 1872, to Secretary to the Financial Commissioner, amounted to this :—The occupants of the *mauzahs* were to be recorded sub-proprietors and to pay to the Nawáb 15 per cent. on the *jama* as *talukdári* allowance. The payment of extra cesses was to be proportionately divisible between the *tálukdár* and the sub-proprietors. Where the terms of the original lease had not been fairly carried out, and the waste largely exceeded the area under cultivation, a reasonable proportion of the waste was to be cut off and restored to the Nawáb. As regards the *chak*, sold by auction, the lessees were to be recorded hereditary tenants of the *chak*, if they had improved largely; and of the cultivated land with a reasonable proportion of waste, if the improvement had been moderate. But all these leases were got rid of between 1875 and 1880 after a series of law suits. Where the improvement was inconsiderable, they were liable to eviction. In the remaining nine cases, the lessees were to be recorded sub-proprietors, subject to payment of 25 per cent. on the *jama* as *táludkári* allowance to the Nawáb. The extra cesses were to be paid in equal shares by them and him. Where the terms of location had been fairly fulfilled, the sub-proprietors were to retain the whole *chak*; where the fulfilment had been only partial, they were to be allowed a reasonable amount of waste land, in addition to their cultivation. Where the conditions had been altogether neglected, the grants were to be resumed. These orders, while securing substantial advantages to the Nawáb, were most liberal to the lessees. It is difficult to say whether they or the Nawáb had the least right to the land. The orders were carried out. Where the Nawáb got any portion of the land of a *chak*, the revenue and cesses payable by him and the other occupants were carefully recorded. The rent due from the hereditary tenants was also fixed. After considering the matter, the customary rate of 12 per cent. on the revenue over and above the *jama* and cesses seemed a fair rent to allow. The lessees who were considered to have no rights were recorded as non-hereditary tenants ; and the Nawáb was left to eject them if he saw fit. The sub-proprietors were allowed an amount of waste land about equal to the area they had cultivated ; the hereditary tenants got half that amount.

In the Fázilka Tahsíl there were 83 villages which were held directly under Government by farmers. These persons had been given large grants of waste land chiefly in the neighbourhood of Abohar, which they were to bring into cultivation under certain conditions. At the Settlement of 1882 most of the farmers having that time substantially fulfilled the conditions of their grants, they were in 67 villages granted the proprietary right, care being taken to have rights of occupancy first conferred upon their sub-tenants who were the parties in

Tenants and rent.

whom the labour of reclaiming the land had really fallen. The remaining villages were kept in farm for a further term of five years.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy, as they stood in 1887-88; while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1884-85. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. And, throughout a great part of the district, cash rents, as distinguished from revenue and cesses, are unknown. The status of tenants in the *zamíndári* (Dogar) villages of the *Bet* has been described above in some detail (pages 71—73).

In the Jat villages already described, much difficulty was found at the time of Settlement in drawing the distinction between tenants and land-owners, owing to the confusion caused by the creation of new shares under the pressure of a heavy land tax. Usually the original proprietary body, while making little objection to the enrolling of other Jats as proprietors, objected strenuously to the same privilege being conferred upon those whom they looked upon as belonging to non-cultivating classes. Such persons were, therefore, (generally with their own consent,) classed as non-proprietary cultivators; but a right of occupancy was given them in all cases—(1) where they could prove undisturbed possession for 12 years before British rule, and (2) where it was found that they had from the first, like the proprietors, paid nothing but the Government revenue on their land. The only practical distinction understood at the time of Settlement to remain between such tenants and the proprietors was that the former were not permitted either to sell or to mortgage their land.

The following figures show the result of Mr. Brandreth's investigation:—

Distribution of Cultivated Area, 1852-53.

Localities.	*Area (in acres) cultivated.*			
	By proprietors.	By hereditary cultivators.	By non-hereditary cultivators.	Total.
In the *Bet*	84,781	31,087	22,673	138,541
In the *Rohi*	302,094	105,138	28,926	436,158
In the outlying *Iláka*s	150,929	66,731	18,285	235,945
Total	537,804	202,956	69,884	810,644

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According to the return for 1887-88 the total cultivated area of the district consisted of 1,963,772 acres.

The figures in the margin show the number of headmen in the four tahsíls of this district. During the Settlement of 1852, no *zaildárs* or chief headmen were appointed anywhere; but during the last Settlement of tahsíl Mukatsar and the *pargana* of Mamdot of Ferozepore, three *zaildárs* and 126 chief headmen in the latter and 15 *zaildárs* and 351 chief headmen in the former were appointed in 1872. These appointments were mostly made by Mr. Saunders, Settlement Officer, who preceded Mr. Purser.

Tahsíl.	*Zaildárs.*	Chief headmen.	Village headmen.
Ferozepore ...	13	144	530
Zíra ...	17	...	775
Moga ...	23	...	699
Mukatsar ...	15	372	579
Fázilka ...	35	...	375
Total ...	103	516	2,958

In the revision of Settlement of the northern part of the district, which was made in the years 1884—89, the question of the appointment of *zaildárs* was determined as follows:—Colonel Grey, when Deputy Commissioner of the district, had made informal appointments by election in 1882 in the tahsíls of Moga and Ferozepore, in order, as he recorded, to avoid the evils incident on such appointments being deferred until re-settlement. The *zaildárs* elect had been allowed to carry on the ordinary duties of the post, though they received no remuneration. It was decided by Government that they should therefore be confirmed in their appointments unless there were, in any case, such a ground of objection to the nominee as would have sufficed to ensure the rejection or dismissal of a formally appointed *zaildár*. Some few modifications were made in the boundaries of the *zails* in order to bring them into coincidence with the limits of *patwáris'* circles and of police jurisdictions. But the existing holders were all confirmed under the above orders. In Zíra where no elections had been held by Colonel Grey new appointments had to be made, and under the orders of Government these were made, not by election, but by nomination. The *zaildárs* receive one per cent. upon the revenue collections of their circles. In the northern part of the district and in Fázilka this charge is a deduction from the sum payable to Government, but in Mukatsar and Mamdot it is at present collected as an additional cess like the chief headmen's allowance.

The head-quarters of the *zails* together with the prevailing tribes in each are shown on next page:—

List of zails in the District of Ferozepore as they stood in 1888-89.

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Tahsil.	Name of *zail.*	Number of villages.	Annual land revenue.	Prevailing caste of proprietors.
			Rs.	
Ferozepore.	Mudki	14	13,451	Jat.
	Sulháni...	23	15,495	Do
	Batta Khera Punjab Singh ...	21	15,797	Do.
	Malwál	25	15,904	Pathán, Jat, &c.
	Khai	26	9,251	Dogar.
	Ghulám Husainwála ...	19	7,791	Do
	Karián	16	8,834	Aráín, Dogar, &c.
	Ilmswála	38	14,608	Do. Do. and Jat.
	Baggeke Pípal	23	12,374	Do. Do. Do.
Mamdot.	Mamdot	48	16,194	Pathán and Dogar.
	Tibbi Kalán	32	9,126	Aráín.
	Jhok Tahl Singh	27	6,621	Jat.
	Wáhagke	27	3,999	Do.
Moga.	Salina	13	14,104	Jat and Khatri.
	Moga Jít Singh	10	18,243	Jat.
	Moga Mehla Singh ...	7	17,021	Do.
	Kokari Kalán	9	17,504	Do.
	Madoke...	7	15,473	Do.
	Daúdhar	4	18,860	Do.
	Dála	12	17,173	Do.
	Daroli	12	14,554	Do.
	Landa	11	21,827	Do.
	Langiána Khurd	12	18,614	Do.
	Samáilsar	8	21,214	Do.
	Thatthi	10	18,171	Do.
	Kotla Ráika	10	18,171	Do.
	Gholia Khurd	7	20,220	Do.
	Rania	11	17,384	Do.
	Nihál Singhwála	12	21,451	Do.
	Baláspur	7	14,337	Do.
	Lopon	9	21,855	Do.
	Kalián Sukkha	9	13,585	Do.
	Bhuchcho Kalán	7	12,295	Do.
	Mahráj	6	11,641	Do.
	Tungwáli	7	12,784	Do.
	Lahra Muhabbat	7	12,507	Do.
Zíra.	Kamílwála	18	10,745	Jat and Dogar.
	Khosa Dal Singh	17	11,337	Jat.
	Malsián	23	11,455	Do. Ráín and Gujar.
	Mánsúrwál	18	16,648	Jat.
	Wára Wariám Singh ...	19	12,933	Do.
	Bankhandi	16	14,263	Do., and Aráín.
	Lalliandi	36	1,538	Do. Do.
	Barah	11	13,230	Jat.
	Jalálabad	7	20,853	Do. and Rájpút.
	Kishanpur Kalán	10	19,290	Jat
	Kot Ise Khan	17	11,434	Do., Rájpút and Aráín.
	Dholewala	20	13,187	Aráín.
	Saiad Jalálpur	33	9,652	Do and Jat.
	Nasirewála	29	9,919	Jat and Gujar.
	Talwandi Nipálán	41	10,381	Rájpút and Aráín.
	Khudúr	25	9,460	Jat and Aráín.
	Gatta Bádsháh	29	8,849	Do. Do.
Muktsar.	Guru Har Sahái	14	7,152	Sodhís, Khatrís, Jats, &c.
	Kaneánwála	29	12,940	Jat.
	Gulábiwála	19	11,590	Do.
	Sirwáli	5	3,140	Sodhís, Khatri and Jat.
	Sadarwála	20	9,160	Bhatti and Jat.
	Ghánga Kalán	14	9,740	Jat
	Bhagsar	23	12,280	Do.
	Dodah	10	14,795	Do.
	Kot Bhái	15	10,815	Do.
	Jhúmba	14	9,990	Do.
	Mohanke	32	5,444	Dogar.
	Khaireke	42	5,909	Do.
	Baggeke...	36	3,982	Do.
	Khoraya	52	9,181	Wattu.
	Panjeke...	32	5,444	Mahtam and Dogar.

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List of zails in the District of Ferozepore as they stood in 1888-89—concluded.

Tahsíl.	Name of *zail*.	Number of villages.	Annual land revenue.	Prevailing caste of proprietors.
			Rs.	
FAZILKA.	Ládhoke...	13	2,152	Rájpút Musalmán, Wattu.
	Bahak	22	3,715	Bodla.
	Hasta	11	1,066	Do.
	Rána	9	1,120	Rájpút Musalmán, Wattu.
	Salímshah	6	Fluctuating assessment.	Do. Do.
	Muazzam	16	Do.	Do. Do.
	Ganj Bakhsh	10	440	Chisti.
	Begamwáli	22	4,585	Jat.
	Khuikhera	11	2,985	Do.
	Katera	8	2,865	Do.
	Dabwála	9	2,340	Bodla.
	Jándwála	6	1,850	Do.
	Kundal	11	3,615	Jat.
	Saráwán	10	3,085	Bodla.
	Jhorar	6	2,060	Jat.
	Rámnagar	12	3,365	Do.
	Malaut	8	3,080	Rájpút Bhatti.
	Shikhu	6	1,640	Jat.
	Abulkharána	5	2,510	Jat.
	Toppa Khera	7	2,525	Do.
	Kheman Khera	10	2,810	Rájpút Hárni.
	Setoganno	15	4,950	Jat.
	Balhnwana	11	3,660	Rájpút Panwár.
	Abohar	11	5,845	Rájpút Musalmán.
	Kera	4	4,865	Kumhár Bagri.
	Kilanwáli	6	2,620	Jat.
	Kandwála	7	2,040	Rájpút Musalmán.
	Wariám Khera	7	2,515	Do.
	Gunjál	5	2,045	Do.
	Jandwála	10	3,090	Rájpút Panwár.
	Fatta Khera	5	2,105	Jat.
	Bhitiwála	6	2,245	Do.
	Lambi	7	1,950	Do.
	Mahna	7	2,345	Do.
	Bádal	6	2,655	Do.

Village dues.

The village dues are dues paid by the non-agriculturists to the *zamíndárs* for the privilege of drawing water out of the village wells and cutting wood and grass in the village lands; the usual rate is from about eight annas to two rupees for each shop. This tax is assessed principally on the baniás, the khatrís, the juláhás, mochís, &c.; the lowest castes as the sweepers, báwariás, &c., are exempt. Such other extra cesses, as the marriage fees in the Dogar villages, were often a subject of great dispute. All the other castes in the village pay a fee to the Dogar proprietors whenever a marriage procession comes to any of their houses; but the Dogars were often in the habit of exacting larger sums than they were properly entitled to if the parties married were able to afford it, and they would call their brethren together and pelt the procession and prevent the celebration of the marriage until their demand was paid.

Kamíns: their dues and duties.

On the well-irrigated villages the *kamíns* are the *tarkhán* (carpenter), *kumhár* (potter), *lohár* (blacksmith), and *chúhra* (sweeper). Elsewhere the potter is not considered a *kamín*. The

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Village Communities and Tenures.

Kamíns: their dues and duties.

carpenter has to make and keep in repair the plough and yoke, the rakes, *soháya* (harrow), and handles of all sorts. In well-villages he has besides to repair the wood-work of the well. He has also everywhere to mend the bedstead, the spinning-wheel, the chairs, and the churning-staff. He is paid two *mans (topa mans)* per well each harvest, or, where there are no wells, 2½ *mans* per plough each harvest, if the outturn is not less than 100 *mans*. If it is, he gets one *sér* in the *man* produced. The *kumhár* is paid as the *tarkhán*. He has to supply the pots of the well, and a few dishes and cups and milking pots, twice a year. The blacksmith makes and repairs the ploughshare, the trowel, reaping hook and hatchet. He also repairs the shovel-mattock. He is paid by the tenant at one-half the rate of the carpenter's pay. The *chúhra* has no fixed duties, nor is his pay fixed. He has to make himself generally useful and do his master's *begár* labour. He is paid according to the amount of the harvest. In case of dispute, his wages are calculated at five per cent. of the outturn. Besides these dues and the owner's *málikána* or *malba*, a deduction at varying rates, calculated on the proprietor's share, is made from the produce before division on account of the *dharwái* or weighman, and also on account of the *muhassil* or watchman. The deduction made before division of the produce amount approximately to 10 per cent., varying from 9⅝ to 10⅝. The *kamíns* are usually paid in grain after it has been separated from the straw in the manner before described, with the exception of the *láwis* or reapers, who cannot of course wait so long, as they often come from a distance merely to do the reaping work. Their remuneration is generally a certain number of sheafs, of which each reaper gets about 24 for a day's work: a sheaf or *phúli* is the quantity tied up with a single straw. For reaping pulse or such crops as are not sheafed, he gets a *lángi* or heap of a certain weight; sometimes, however, he gets previously stored grain of a quantity equal in value to about two annas a day. In some villages the cultivator is not allowed any reapers for the autumn harvest, but is obliged to cut it himself. In cotton fields, the blacksmiths, the carpenters and the potters are remunerated by their wives being allowed to pick as much cotton as they are able in one day. In some estates the cultivator may put on as many reapers as he pleases; in others he is restricted to a certain number for each plough.

Agricultural labourers.

The subject of the employment of field labour, other than that of the proprietors or tenants themselves, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 717):—

"Field labourers are employed for ploughing, sowing, reaping, threshing, and winnowing. They are more employed in the high unirrigated tracts of the district, where holdings are large, than in the *bet* or *khádir* lands near the river, where holdings are small and the agriculturists not so well-to-do; but, as a rule, throughout the whole district they are generally employed. They consist of the menial classes, chiefly *chúhrás*, &c., and are paid both in cash and in grain, more commonly in grain. When they are paid in cash, they receive Rs. 2 a month and their food.

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Village Communities and Tenures.

Agricultural labourers.

When in grain, they receive from one-fourth to one-fifth of the produce of the field on which they work. When field labour is not required, they work on canals, roads, &c. A few of them are of the artizan classes such as weavers, and fall back on their domestic trade; but, as a rule, the grain payment received by field labourers is enough to support them and their families for the whole year. They hold their grain in hand, and do not make it over to the village *bania*, who would be unwilling to give them credit, and in this district their condition is distinctly inferior to that of the poorer agriculturists. Estimated number about 1½ per cent. of the population."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth of the proprietors.

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department, and Table No. XXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

The income of the population, whether agricultural or commercial, is steadily increasing. The general prosperity of the district is great, and the price of land constantly rising. Owing to the coparcenary family system it is difficult to fix the ordinary income of an agriculturist. One, however, whose share amounts to 10 *ghumáos* (= 9 acres) of average land is certainly in comfortable circumstances, and lives quite as well as a small shopkeeper in a town. The average expenses of an ordinary agriculturist in ordinary times may be put at from Rs. 2-8-0 to Rs. 3 per month. The food is of the simplest, girdle cakes (*chupáttis*) of meal, buttermilk and greens; and the drink, water. On occasions of feasting, for betrothal, marriage, funerals, or other religious and social gatherings, sugar (*gur*) and sweetmeats are lavishly distributed. These, indeed, are the chief, or only

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Village Communities and Tenures.

Poverty or wealth of the proprietors.

extraordinary expenses of the peasantry; but by pernicious custom they are often so heavy as to plunge them into debt, and even lead them, when once in the hands of the money-lender, to utter ruin. A peasant who has an account with the village money-lender is, owing to the want of education, very much at his mercy. At the same time, probably only a small percentage of the agricultural population is helplessly involved. The money-lending business of the riverside tract is concentrated in the hands of a few wealthy merchants living in the towns, but in the upland tracts the money-lenders are as often as not of the agricultural class themselves. The usual rate of interest for cash loans is about 24 per cent., but 37½ per cent. is a common rate, and occasionally as much as 75 per cent. is taken. It is a common practice to stipulate that the money lent may be repaid without interest within six months; but in these cases a deduction is generally made at the time of the loan. Debts are to a large extent secured under the Registration Law. In loans of grain the interest charged is higher; and the money-lender almost always makes a large extra profit by crediting payments in kind at a much lower rate than that at which he calculates the loan. When ornaments are pledged, 12 per cent. is the current rate of interest; when land is mortgaged, a share of the produce is commonly taken in lieu of interest. The mortgagee generally stipulates for the right to arrange for the cultivation as he pleases, but in practice the owner usually retains possession.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND LIVE-STOCK.

Chapter IV, A.

Agriculture and Live-stock.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation and for Government waste land; while the rainfall is shown in Tables Nos. III, IIIA and B. Table No. XVII shows statistics of Government estates. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and the employment of field labour have already been noticed in Chapter III, Section D.

The season: Rainfall.

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Tables III, IIIA, IIIB.

The subjoined table gives the dates of sowing and reaping or picking the principal articles of produce :—

Agricultural Seasons.

Name in English.	Name in Vernacular.	Time for sowing.	Time for reaping or picking.
Wheat.	*Kanak.*	October.	April.
Barley.	*Jau.*	September.	March.
Gram.	*Channa or chhola.*	Do.	Do.
Poppy.	*Post.*	Do.	Do.
Tobacco.	*Tamáku.*	December.	May.
Linseed.	*Alsi.*	October.	April.
Mustard.	*Sarron or saron.*	Do.	March.
Sinapis eruca.	*Tárámira.*	September.	Do.
Rice.	*Dhan or munji.*	April.	November.
Great millet.	*Jowár or juár.*	June.	December.
Spiked do.	*Bájra.*	Do.	Do.
Indian corn.	*Makkai or makki.*	Do.	November.
Phaseolus aconitifolius.	*Moth.*	Do.	December.
Do. radiatus.	*Másh or máh.*	July.	November.
Do. mungo.	*Mung or mungi.*	Do.	Do.
Sesamum.	*Til.*	June.	December.
Cotton.	*Kapás or kapáh.*	April.	Do.

Irrigation.

Table No. XVI gives details of irrigation. Further information will be found at pages 177 to 203 of Major Wace's Famine Report, compiled in 1878. At that time 3 per cent. of the cultivation was irrigated from canals, 11 per cent. from wells, 3 per cent. was flooded, and the remaining 83 per cent. was wholly dependent upon rain. The following statement shows

Chapter IV, A.

Agriculture and Live-stock.

Irrigation.

the number of wells then existing in the district, with certain statistics regarding them :—

Number of wells.	Depth to water in feet.		Cost in rupees.		Bullocks per wheel or bucket.		Cost of gear.	Acres irrigated per wheel or bucket.	
	From	To	Masonry.	Without masonry.	Number of pairs.	Cost in rupees		Spring.	Autumn.
580	...	20	...	5 each	...	...	2	2	1
6,065	20	30	100	25	3	200	47	14	7
1,377	30	40	250	50	3	240	54	15	15
611	40	60	300	...	4	300	35	18	12
62	60	80	700	...	4	400	54	18	10
20	Above	80	900	...	6	475	55 / 60	15 / 18	12 / ...

In the *bet* the Persian wheel is always the apparatus used for lifting water from wells for irrigation, while in the uplands the wheel is never used, its place being taken by the pulley and leather bag. These two methods of working and the apparatus employed are too well known to require description. The bag and pulley is certainly more mechanically efficient than the wheel—that is to say, it lifts much more water for a given expenditure of power, unless the lift is very short, in which case the time lost in fixing and unfixing the drawrope counterbalances the more advantageous application of the power. But there are two reasons against the use of the bag in the *bet* besides that of the lift being short. One is that it requires more men and animals to work a well continuously on the pulley system, and that the work is much harder for the men employed. The second is that the wells in the *bet* will not generally stand the wear and tear caused by the working of the leather bag. They are mostly founded on a bed of sand, and the suction of the bag as it is withdrawn from the water brings in sand with the water from under the foot of the steining, thus undermining the well. The Persian wheel can hardly be used when the lift exceeds 40 feet, as is generally the case in the *rohi*. A good sized well may have as many as four pulleys to work at the same time. A pulley is called *vidh*, and a well is described as *do-vidha*, *chár-vidha*, &c., according to the number which it mounts. Or it may be fitted with two Persian wheels, all the tackle of each set of wheels being quite distinct, and the two chains of pots working about a yard apart in the middle of the well. A well with two sets of wheels is called *doharta or dohatta*. It may be mentioned that the name of the large cross beam *(kánjan)*, to the middle of which the upright spindle of the driving wheel is attached, is in rural language often put for the whole well. Thus the well assessment is often spoken of as so much on each *kánjan*. In the *rohi* a single pulley requires 6 pairs of good bullocks and 6 men to work it for the 24 hours continuously. In that time it will water about 10 *kanáls*, or a little more than an acre, with a lift of 40 feet. The Persian wheel requires 3 pairs of ordinary bullocks and 2 or 3 men, and will water in 24 hours with a lift of 18 feet about 8 *kanáls*, but not more than 5 or 6 *kanáls* are generally accomplished in the day.

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Inundation canals.

The method of irrigation on the inundation canals, which have been fully described at pages 5 and 6, is almost by flow. The water is distributed by small water-courses made by the people themselves, the openings in the canal or branch canal being arranged by irrigation establishment. There is no regular system of major and minor distributaries.

A small proportion of the acreage is irrigated by lift, *i.e.*, *jhallárs* or *jhatta*. The latter means, however, is very seldom adopted. The *jhallár* is merely a Persian wheel of small lift working in the canal instead of in a well. *Jhatta* is lifting the water by means of a scoop which is swung by two men. These canals run for about five months in the year, *i. e.*, from May to September, and give sufficient water for maturing the kharif crops and sowing the rabi, and it requires only a shower or two in the cold weather to ripen the latter.

Soils.

Natural soils are distinguished from one another in this district merely by the greater or less proportion of sand which they contain. In the Kot-Kapura plateau the firmest loam contains at least 50 per cent. of sand. This soil is called *karar*, meaning *hard*. Where there is more sand, say 75 per cent., the soil becomes lighter in colour and more friable. It is then called *dair*. A clod of *karar* in the *rohi* will generally break when trod upon; a lump of *dair* will hardly feel muddy when wet and when dry will break up into dust if dropped on the ground. If the sand has so little clay mixed with it that it does not form lumps at all when ploughed it is called *tibba*. Land with a surface of sand is sometimes very fertile if it has a harder stratum below. Such land is called *dosháhi* or *dorukka*, but these terms are sometimes applied as meaning merely an intermediate sort of soil. Almost pure sand will grow gram, and even a little wheat, and the more sandy the soil the less it suffers from drought. In the driest season the sand will be found to be moist at a foot or so below the surface. Apparently the more coarsely divided sand having less power of capillary attraction than fine clay, the water it contains is not all passed up to the surface as it is in the case of clay when the surface dries, and so it escapes evaporation. The coarser sands, however, are unsuited to the growth of plant roots. In the *bet* the stiff clay is called *karar* as in the *rohi*, but the *bet karar* contains only 10 per cent. of sand. It is very soft when wet, and extremely hard when dry, so much so that the clods will resist even the tread of a horse. A mixture of sand greatly improves the physical quality of such soil, making it much easier to work, less quick in drying, and less at the mercy of the weather, and it does not perceptibly detract from its fertility until the proportion of sand reaches about 40 per cent. Such soil is called *gassu* or *gasra*. It corresponds to the *rausli* of the Delhi Division, as the *karar* soil does to the Delhi *dhákar*. The sand of the *bet* is, however, sterile in itself, having had all its soluble parts washed out of it by the river. A decidedly sandy soil (*ret*) in this tract has

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Soils.

therefore little value. The worst soil, however, is formed by a layer of a few inches of hard clay resting on a bed of sand below. Such soil is hard to work, and returns a scanty yield. Being very quick to dry, it is only in the most favourable season, when showers fall just as they are wanted, that it repays its cultivator.

General system of agriculture.

The agricultural system of this district may be divided into two parts, *viz.* :—

1st, simple cultivation, such as can be carried on by means of the annual rainfall only ; and

2nd, superior cultivation, requiring a regular artificial supply of water.

Superior cultivation has hitherto been almost confined to well lands in the eastern part of the Zíra *Bet*, to a few wells in north-eastern Moga, and to the immediate neighbourhood of Ferozepore. But the introduction of perennial irrigation from the Sirhind Canal in the Moga and Mukatsar tahsíls is introducing a certain extent of superior cultivation into some of the richer villages of the upper *rohi*.

The two-year course, rabi and kharíf.

The simple agriculture consists, broadly speaking, in preparing the ground by several ploughings to receive the autumn rains, and sowing in October wheat or barley, mixed with gram, and, if possible, some oilseeds. This crop is sustained by the rain which usually falls about Christmas. After reaping it in April the stubble is ploughed, and as soon as the second autumn's rains begin a crop of millet mixed with lentils is sown, which ripens in October. This completes the course. The agricultural year runs from June to June, and the process would re-commence by ploughing in the third summer and autumn for a spring crop in the third cold season. Thus in every period of two years the land is in the first year (commencing from June) for five months in a state of preparation and for seven months under a spring crop, and in the second year it is for five months under an autumn crop and seven months lying fallow. The spring crop is called *Hári* (Rabi in Persian) because it is cut in the month of *Hár*, and the autumn crop is called *Sáwani* (Kharíf in Persian) because it is sown in the month of *Sáwan*. The cultivator will not put his whole land under a spring crop in one year, and the whole of it under an autumn crop in the second year, for he requires some of the produce of both crops for the food of himself and his cattle. The autumn crop furnishes a large stock of fodder in the leaves and stalks of the *jowár (Sorghum vulgare)*, which is the kind of millet most grown, and the seed of the *jowár* forms with the pulse accompanying it the principal food of the cultivator during the cold season. He must, therefore, put about a third of his land under kharíf crop in order to supply his immediate wants. The rabi crop produces more marketable grain than the kharíf, and it is on this crop that the cultivator mainly relies to bring in the money for such demands as have to be paid in cash. The fodder also of the rabi crop, consisting of the pounded

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straw of the cereals and gram, is good though not so plentiful as that of the late kharíf crops, so the cultivator will reserve two-thirds of his land for rabi. On harvesting this rabi he will of course sow only half the stubble (one-third of his entire holding) with kharíf, and will plough the remainder thoroughly for a rabi crop to be sown after the rains.

This system of working the land is to be seen to perfection in the northern and eastern parts of the Moga Tahsíl, and also on most of the lands irrigated by the inundation canals. In the south-west of Moga and in the Mukatsar uplands, where the climate is less propitious, the kind of crop sown depends less upon the needs of the zamíndárs, or the preceding cropping, and more on the vicissitudes of the season. If there is no good rain between August and October the ground will hardly have moisture enough for the reception of the rabi seed, and it will therefore lie fallow for that season. If the next rainy season commences early the cultivator will then sow more than his usual area of kharíf to make up for the deficiency of the past year, rather than reserve so much for rabi. If, on the other hand, the rains have been bad and the kharíf has failed, but good showers fall later in the autumn, he will put in all the rabi seed that he can as long as there is a chance of its having time to produce grain. In the extreme south of the district it is less the practice to wait for a rabi crop. As soon as the rain falls in July they hasten to sow as much as possible with kharíf, not venturing to let go this opportunity in the hope of a more valuable crop in the cold season. This feeling is probably justified by great uncertainty on the occurrence of the winter rains, which are essential to rabi cultivation. Among the Bagri inhabitants of the adjoining parts of Hissár the practice of growing rabi has only recently been introduced, and in Bikaner it is still unknown. Thirty years ago Moga was in the same stage in this respect as Fázilka is now. The kharíf crop then occupied twice the area of the rabi. The gradual extension of rabi cultivation is a decided gain. It is this which has enabled Ferozepore to become a great grain-exporting district, for the kharíf grains do not store well and are in no demand in Europe. As the distance from the hills increases the proportion of wheat tends to decrease, its place being taken by barley. *Jowár* is also gradually displaced by *bájra* (*Pennisetum typhoideum*). In the sandier parts of the tract below the greater bank the soil is not firm enough to support the heavy stalks of the millets, and no kharíf can be grown except *moth* (*Phaseolus aconitifolius*). Barley does not thrive well in this soil, and it will not grow rape. Hence the rabi is mainly wheat and gram or gram alone. Owing to the insufficiency of the kharíf fodder a good deal of the rabi crop has to be cut green for the support of the cattle in the spring. The cultivators generally treat land which has been flooded by inundation canals just as they would treat ordinary land after a heavy rainy season. Two-thirds of it

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The two-year course, rabi and kharíf.

is reserved for a rabi, and the remaining third is usually sown with *jowár* and lentils. The superior cultivation is not distinguished from the simple cultivation so much by the use of artificial irrigation as by the use of manure. Land under simple tillage is very seldom manured. Except on the north-east, where the rainfall is heaviest, manure would not be beneficial, as it would have too heating an effect. The crops ordinarily produced are not so heavy as to exhaust the soil, and it may be cultivated on the two-year course, with occasionally an involuntary fallow caused by want of rain, for an almost unlimited length of time. It is doubtful whether it will retain its fertility long if canal watered and cropped regularly without putting on manure, but probably no harm will be done until the attempt is made to grow two crops in the year. All irrigated lands are not highly farmed, not even all well lands. In the north-east of the district the rainfall is sufficient for ordinary tillage, and a well is a luxury. The land under it is carefully manured, and is devoted to growing superior crops. But in the west of the Zíra Tahsíl and in the whole of the Ferozepore Tahsíl the hard clay soil of the *bet* requires water to enable it to grow even ordinary crops in dry years. The well becomes a necessity instead of a luxury. Its water is spread over as large an area as possible, and one well is sometimes found to have as much as 40 or 50 acres of wheat dependent on it. Of course only one or two waterings in the season can be given. Manure cannot be provided for so large a surface. The crop is hardly heavier than is produced on good land in the Moga plateau by means of the natural rainfall. This is, in fact, the ordinary simple cultivation, with only this difference that a well is employed to make up for the want of rain. The light upland soils, however, of these two tahsíls, Zíra and Ferozepore, can do very well with the quantity of rain they ordinarily receive, for they retain moisture much better than the clay, and are always in a workable condition. In their ability to resist drought, the sands of the lower *rohi*, or Mudki plain, have an advantage even over the better soil of the Kot-Kapura plateau. In Mamdot the rainfall is less than in the Ferozepore *bet*, and there are few years when a crop worth having could be raised in that tract without other aid than rain. But the Mukatsar *rohi* is secure in two years out of three. In Fázilka there is no unirrigated cultivation whatever in the *bet*. In the *rohi*, droughts are common, and in the extreme south-west cultivation without water is so precarious that the land can hardly support its own population, and yields but a nominal rate of revenue. It may be said, as a rough generalization, that the drought-resisting power of the *rohi* soils, as compared with that of the *bet*, gives it as much security as would be obtained in the *bet* by an approach of about 20 miles towards the hills, and this is equivalent to about 4 additional inches of rainfall. In the drier parts of the uplands the rainfall is so small that it is necessary to collect the water which falls on two acres in order to grow a crop in one acre. Therefore, the agriculturist reserves, if possible, a plot of waste with a firm unbroken surface at the head of his

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cultivated land, and leads the water by small banks and cuts into the lower fields. In 1855, when Mr. Brandreth wrote, this practice prevailed in the Mari *pargana* and in the southern part of Mukatsar. It was deemed so essential by that officer that he left unassessed in every village an area of waste land equal to the area of the cultivation. Since his time, however, the waste land in Mári has all been brought under the plough. In Mukatsar, Mr. Purser, in 1872, found that half the waste area of Mr. Brandreth's Settlement had been broken up, and that about three-fifths of the whole *pargana* was cultivated. He himself thought that the extension of cultivation had reached its limit. But in the past 17 years the waste land has been again reduced by one-half, and is now only one-fifth of the whole area.

Superior cultivation.

Superior cultivation may be said to begin with the growth of maize, which introduces the double-cropping system. Maize is always heavily manured, otherwise it will not seed well. It also receives some amount of after-tillage, *viz.*, hoeing and weeding, which processes are never thought necessary in the simple agriculture of the unirrigated plains. The maize is sooner off the ground than most other kharíf crops, and the ground is left with a stock of fertility upon which further demands may be made. Wheat can, therefore, be sown immediately after it in the same agricultural year, and by means of irrigation can be brought to fruition by the same time as other wheat. This is the only form of double cropping which is practised in the uplands. It must not be supposed that the whole of the land irrigated is doubly cropped. On the wells in Moga, the maize crop covers only about 40 per cent. of the irrigated area. In the remainder, the land is fallowed and ploughed in the kharíf season in preparation for a better crop of wheat in the rabi. The crop which follows a fallow is called *sánawi*. The wheat grown on the kharíf stubble (*wadh*) is called *wadhki*. Its value is diminished by the partial exhaustion of the land by the maize, by the want of sufficient tillage between the two crops and by the lateness of its sowing time, and it is generally said that the one crop of *sánawi* wheat is equal to the maize and the *wadhki* wheat taken together The maize is not always grown in the same plot, but is shifted round the whole irrigated area, and thus each part in turn gets the benefit of manure. This resembles the English practice of manuring heavily for a "green-straw" crop, *viz.*, roots, potatoes, mustard, and following with a "white-straw" crop, *viz.*, wheat or barley. A part of the rabi area is generally sown with barley, which is cut green to feed the well bullocks, and as this part is cleared soonest it is generally arranged that it shall precede the maize. The maize is at times partially replaced by *jowár*, as the latter yields much better cattle-fodder than maize.

The maize-wheat course is adopted to some extent on the inundation canals, where the supply of water is fairly constant. But as the inundated lands are too extensive to be thoroughly manured, and are never properly weeded, the maize is mostly

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Superior cultivation.

poor, and the wheat also. It is indeed seldom worth while to sow wheat; *senji* (trefoil) for fodder does better for the second crop. When there is a superabundant supply of canal water rice is grown. This crop is cut before the land is quite dry, and so it is possible to follow it with a rabi crop. But the preparation has to be very hasty, and the soil, coming up in large lumps after it has been puddled by the rice cultivation, cannot be got fine enough for a good crop of wheat. Gram is the proper grain to follow rice. But as neither rice nor gram furnish fodder for the cattle, wheat has often to be grown, whether the soil be fit or not. On the wells in the eastern part of the Zíra *bet* a more varied tillage is seen. Cotton is grown and chillies, also small patches of sugar-cane, and in some places onions and other vegetables. Tobacco is grown by the Musalmáns (though not by the Sikhs) as a late Rabi crop.

Manure.

The manure used is the village sweepings and ordinary farm-yard manure; some of the cattle dung, however, being set apart for fuel. The people have not yet learnt to take proper care of their manure. They allow it to be scattered about the outskirts of the village to dry up in the sun and to be blown about by the wind until more than half of it is lost or spoiled. In the south of the district, where irrigation is only of very recent introduction, many of the villages are partly built upon accumulations of their own sweepings several feet in thickness. Bones are quite neglected. Large quantities of bones have in the last two or three years been sold for export to Europe to the advantage of the sweepers, who are the only caste that will touch a bone. Far more farm-yard manure might be collected if the cattle were regularly littered with waste grass, leaves, &c. But they are usually allowed to lie on the bare ground, so that the liquid manure soaks into the floor of the yard. Land near the village habitations naturally receives a fairly plentiful supply of night-soil, but here again waste occurs by this valuable manure being dropped on uncultivated ground close to the houses, where it is a nuisance instead of a source of profit.

Ploughing.

The plough used throughout almost the whole of this district is the *munna*. A drawing of this plough is given at page 36 of Mr. E. L. Brandreth's Settlement Report of 1855, but the edges are shown as too square, and the *munna* itself, the upright stock of the plough, as somewhat too heavy. Moreover, the whole stock up to the handle is not formed of one piece of wood, the thin upper part or shaft is separate from the thick lower part which bears the strain of the work. The sole of the plough is a movable wedge called *chau*, and to the upper surface of this the coulter (*pháli*) is attached by rings, and projects at the point of the wedge sufficiently to enter the ground. The plough does not invert the soil like the mould-board of the English plough, nor would it be an improvement if it did, for the agriculturist here wishes merely to pulverize his land without exposing it more than he need to the drying influence of the air. The *hal*, properly so called, which is also shown in

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Ploughing.

Mr. Brandreth's drawing, is used only by Musalmán cultivators in the new alluvial land of the riverside villages. The bullocks pull by a yoke, to which the front end of the plough beam is tied. It is this beam to which the name *hal* specially belongs. *Hal* is also used as a generic term even where the form in invariable use is the *munna*. Ploughing is sometimes done in bouts, up and down the field, as in England, the plough always returning on a furrow at a sufficient interval from the one by which it went to give the bullocks room to turn. But sometimes the ploughman begins with a furrow all round the edge of the field, and on completing the circuit makes another just within the first, and so on, working inwards until he has filled up the whole space. The points at which he turned his plough, forming four diagonal stirps called *chund*, have not been ploughed so deep as the parts where the plough was going straight, and so he ploughs up and down these strips a second time. The whole, when done by a good ploughman, has a very neat appearance. This style of ploughing, called *ghera*, is always adopted at the last ploughing when the seed is sown, so that none of the ground should be gone over twice.

Other agricultural operations.

After ploughing, the clods are broken and the surface smoothed by drawing over it a flat beam, called *sohága* or *swága*. This is pulled by two pairs of oxen, and is weighted by the drivers standing on it. Land retains moisture much better after it has been smoothed by the *swága*, but it is not advisable to leave the land long in this state after finishing the ploughing, and before sowing it, for if rain were to fall it would cause the surface to cake, so that a further ploughing would be needed. The proverb says that one application of the *swága* is equal to 100 ploughings. Stiff soil cannot be ploughed until it is in a moderately moist condition called *watar*. When quite dry it is too hard to be broken up by the ordinary implements and average cattle. It gets into the proper state in the second or third day after a heavy rain or an artificial flooding. If touched sooner it will form into hard clods like bricks, which will resist all attempts to pulverize them. If the seed is not put in before this moderate degree of moisture has disappeared it will not germinate. The stiff soils dry quickly, more especially if they have a sandy stratum below. In such lands, a cultivator who has an insufficient staff of men and animals, or who is impeded by illness or other interruptions to his work, will often be unable to get all his lands sown before the propitious time has slipped by. Sowing is done either by hand, broadcast, or by drill. The drill is a single hollow bamboo with a cup-shaped enlargement at its upper end. This is tied to the stock of the plough, the lower end just in the ground, and the cup end at the level of the driver's hand. He carries the seed in a cloth strung round his body, and drops it into the cup, making each handful go for a certain number of paces, according to the nature of the seed. More seed is sown when the ground is dry than when it is moist, and more when the sowing is late than when it is done a

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Other agricultural operations.

the best season. Less seed is sown in sandy soil than in firm land. Occasionally the seed is thrown broadcast on the surface of the ground before ploughing, and is afterwards ploughed in. When sowing with the drill a stick is sometimes dragged behind the drill for the purpose of covering the seed. But this is not always necessary.

In *dair* soil a shower of rain after the land has been sown, and before the young plants have emerged from the ground, often does considerable damage. The surface of the land dries into a sort of crust which prevents the seedlings coming up. Barley suffers most from this cause and wheat less, while gram, having a large seed and a strong shoot, is generally able to burst its way through. This incrustation is called *karand*. The people have no suitable implement like a harrow with which to break up the surface, and generally resort to resowing the land, which is of course a serious expense. To form land into compartments for irrigation the soil is collected into ridges by means of a rake (*jhandra*), which is pulled by one man by means of a cord while it is pushed by another. The compartments are formed after the seed is sown. For well irrigation they are generally not more than one-tenth of an acre in extent, and even smaller where the surface is uneven, for no compartment should have a difference of level or more than three or four inches within its limits.

For irrigation from the Sirhind Canal compartments of about a quarter of an acre are required by rule before water is supplied. On the inundation canals this matter is seldom attended to. Lands which depend on rainfall are laid out in still larger blocks of, perhaps, an acre to ten acres, according to the slope. Hoeing is done with a spud (*ramba, khurpa* or *khurpi*) with a short handle. It is used in a squatting position, the labourer moving along without rising.

The instrument for cutting crops of all sorts is the sickle (*dhráti*), which resembles the English sickle in shape, but is serrated like a saw, the teeth bending backwards. The sickle is the only substitute for a knife which the rustic possesses, and any surgical operation which he requires to perform on his cattle is generally executed with a sickle, its want of keenness being remedied by making the metal red hot. For cutting up fodder a heavy chopper is used called a *gandása*.

Small wood for fuel or other purposes is cut with the *kohári*, which is a very small axe on a long handle. For all traction work which has to be done by bullocks, a yoke (*panjáli*) is used, consisting of two bars about 6 feet long joined together by four cross bars about $1\frac{1}{2}$ feet long, which form two loopholes. The two outer bars pull out to admit the bullocks' necks into their proper loops, and are then tied in their places by ropes or strings.

For levelling ground and also for digging shallow canals, a bullock-shovel (*karái*) is used. The ground being first ploughed up, the edge of this shovel is thrust down into the earth, and takes up a load of it when the bullocks pull.

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Other agricultural operations.

Ordinary digging is done with the shovel-mattock, as it has sometime been called, which is merely a large hoe. It is called *kahi* or *kassi*. For stubbing up roots a stronger mattock, with a narrower blade called *kodáli*, is used. The pitchfork (*sarang*)—if with more than two prongs called *trangali*—is used to move thorns, to gather up corn on the threshing-floor, and also to beat out grain, *moth* and some other grains which do not need treading by bullocks.

Winnowing is done roughly with the pitchfork, and afterwards finished with the *chajj* or *chajli*, a shalow scoop made of bits of reed fixed side by side.

Churning is done in any ordinary vessel by means of a churning stick called *madháni*. This has two small cross pieces of wood at the lower end; the upper end is secured in an upright position by a loop of string tied to any handy support, and is twirled by another string which is wound round it.

Carts.

The uplands of this district are famous for their bullock carts. The ordinary work of the agricultural year under the simple system of agriculture does not occupy the upland peasantry for the whole twelve months. As soon as they have done their harvest work they and their cattle are free for three months. They therefore frequently go out on trading expeditions to distant markets. Their carts consist of a long triangular framework, about twelve feet long and four feet wide behind, but tapering to a point in front. This is supported upon two triangular inverted brackets, the lower points of which form the bearings in which the wheel axles turn. The load lies between the wheels, and is not raised above them as in the Jullundur pattern of cart. The triangular framework is made with great care of many pieces of picked wood, and is generally strengthened in every possible place by plates of iron. Sometimes it is ornamented with brass work, and may cost as much as Rs. 300. No extra trouble or cost however is bestowed upon the wheels. They are only expected to wear for a limited time. The yoke is tied on the projecting beak of the cart-body by thongs of raw hide. An ordinary cart with a pair of fair bullocks will carry about 16 maunds. A third bullock is often attached in front by rope traces. A large cart with four bullocks, *viz.*, two under the yoke and two leaders pulling from a loose yoke, will carry as much as 40 maunds. To hold a load of loose stuff such as grain a number of uprights are fixed into the edge of the framework, and a wall of sacking is stretched all round it. Sometimes curved bars are fixed to the tops of the uprights, and a cover is fitted over the whole. There are few carts in the *bet*, though Aráíns generally have some. The roads are muddy for great part of the year, the people are poor, and their cattle are not strong enough to draw a cart. The following are the chief staples of the district with the mode of cultivating them.

Sugar-cane.

Only about 1,000 acres of sugar-cane are grown in this district. The cane is cf two kinds: one for crushing for sugar-making, and the other grown for eating in its natural state. The

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Sugar-cane.

former is usually of the kind called *chan*. It has hitherto been grown only on the wells in the eastern part of the Zíra *Bet*, but is now being introduced in the lands irrigated by the Sirhind Canal. The eating cane (*pona* or *ponda*) is grown near Ferozepore and other towns. Cane occupies the ground from February to December. The preceding kharíf season is spent in preparing for it, and it is too late to grow a rabi after it; so it takes up two agricultural years. As it requires a steady supply of water, it cannot be grown on waterings from the inundation canals unless with the additional aid of wells. The mode of planting and cultivating the cane, and the processes of crushing and of boiling, have often been described, and need not be detailed here, since they form no important feature of the agriculture of the district. The sugar produced is of inferior colour and texture, and does not fetch a good price. Good *pona* near Ferozepore sells as it stands for about Rs. 200 per acre.

Rice.

Rice is grown to a considerable extent in the tracts watered by the inundation canals. It takes more water than can be got from a well alone, though an auxiliary well-watering is often employed when the canal water fails. There are two or more kinds of rice grown, but none is of the highest quality. The best is called *munji*. It has a long white grain. An inferior kind, with a dark grey husk and red kernel, is known as *dhain*. The stunted kind called *kharsu*, which is distinguished by the ear never emerging from the sheath which encloses it, is sown on new alluvial lands in the river bed which are too wet for any other crop. The best rice is sown in a nursery bed, and transplanted to the field when the seedlings are about nine inches high. The nurseries being prepared before the canals begin running are watered from a well. The coarser rice is harvested somewhat earlier than the finer kinds. The grain is usually separated out by knocking the heads of the sheaves against the side of a hole in the ground. But if there is a large area to deal with it is sometimes trodden out like wheat or barley by the feet of cattle.

Maize.

Maize is of two kinds, white and yellow. The latter gives a somewhat heavier yield, but the advantage of the white kind is that it can be sown later in the season. It seems to be a recent importation from America, whence all the maize originally came, and great heat does not suit it. It is most grown in the *Bet*. The cultivation of maize has been already described.

Cotton.

Cotton is grown on wells in the riverside tract, and on canal lands in Moga and Mukatsar. It requires a moderate but regular supply of water. On the inundation canals it is not very successful. The agriculturists of this district are not sufficiently careful farmers to grow cotton well, for it requires much weeding as well as good tillage. In former times much cotton seems to have been grown without irrigation in Moga. This is hardly ever the case now. Probably cotton was grown in places where the rain water from the large areas of waste

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Cotton.

land collected in a field below. The cotton grown is to a large extent used for home consumption. The members of the peasant's family find an occupation in ginning the cotton, and then in spinning the fibre into thread, while the seed when separated from the fibre forms the best of all food for milch buffaloes.

It is unnecessary to describe the hand-gin (*belna*), the spinning-wheel, and the loom, as they are the same as in other districts.

Juár or jowár.

Juár is the great staple kharíf crop of the country. It is grown in all soils except the sandiest. In the northern and eastern parts of the district it is not considered necessary to water it. But much *juár* is grown on the lands irrigated by inundation canals near the river, and on lands irrigated by the Sirhind Canal in Mukatsar and the south and west of Moga. Some pulse is always sown along with *juár*. The commonest is *moth*. *Juár* is usually grown in land that has borne a rabi crop in the spring. It is sown after a single ploughing, and receives no further attention. As the heads do not ripen all at once the earliest are often picked by hand. The *juár* straw is the main cattle fodder of the country. In some cases, especially on the north side of the district, it is usual, when the *juár* is wanted for fodder (*chari*) only, to sow the seed very thick, so that the stalks may be thin and the fodder fine. Twelve sérs or more will be sown instead of about three sérs. Much less grain is then produced than if the seed had been sown sparsely. In the south of the district the distinction between *chari* and ordinary *juár* is hardly known; the people do not set apart any portion of their land for the growth of mere fodder, but always endeavour to secure both grain and straw. On the wells *chari* is often sown early in the summer, and is fed green.

The *juár* heads are subject to a sort of "smut" called *kungiári*, in which the contents of the grain are displaced by a fungoid growth of black dust.

Bájra.

Bájra takes the place of *juár* to a great extent in Mukatsar and Fázilka on unirrigated lands. It requires less rain. The grain is preferred to *juár* for food by the people of these parts, and it always sells at a higher price. It keeps for a longer time than any of the other kharíf grains. But the straw is of very little value for cattle food. The ears are generally picked off as soon as they are ripe, and the straw is sometimes left in the field. Like *juár*, *bájra* is always grown with a pulse, generally *moth* mixed with it. *Bájra* is subject to a disease in which the kernels degenerate into long threads forming a tuft.

Moth, &c.

Moth is the principal pulse crop of the uplands. It is not generally irrigated. The straw, called *missa* or *siah bhúsa*, is much valued for cattle fodder. The grain forms with *bájra* and *juár* the main support of the people in the cold season.

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Múng serves much the same purpose as *moth*, but the straw is not so good. *Másh* takes the place of *moth* on the riverside. It requires very little tillage, and will grow well on lands that are only half cleared and unweeded.

Másh.
Guára.

Guára is a grain grown chiefly for cattle fodder in the southern uplands.

Til or sesamum.

Til or *sesamum* is grown to a considerable extent in various parts of the district, both with and without irrigation.

Indigo.

Attempts have been made to grow indigo, but so far the cultivation has not become popular. Hindús have an objection to touching indigo, which, for some reason or other, they say is the *chúhra* among plants. They do not like clothes dyed with it.

Wheat.

Wheat is the staple produce of the riverside lands. It is also grown irrigated and unirrigated over nearly all the Moga Tahsíl. In Mukatsar and Fázilka wheat is not much grown without irrigation. Its place is taken by barley, or if the land is too dry for barley, then by gram. When grown without irrigation gram is always sown along with the wheat. This mixture is called *bejhar*. The two are reaped together, and generally sold together, and for home consumption they are ground and eaten together; but if the wheat is to be sold separately, the dealer, or some times the grower, sifts out the gram. The wheat usually grown is a soft red. On well lands the wheat is never mixed with gram. On canal lands it is more often mixed than not, especially on the inundation canals. In the Zíra Tahsíl, and occasionally in Ferozepore, white wheat is grown on well lands. One sort is a beardless wheat (*mundari*) with a red chaff, though the grain is white. Another is that known as *pamman* or *wadának*. This is a valuable wheat, but it is rare. In the south of the district a peculiar sort of wheat is grown on canal lands, the upper part of the ear of which has the kernels much more closely set than the lower part, so that it takes a club shape.

For wheat the land is prepared as carefully as the agriculturist's resources permit. It is generally ploughed three or four times in the rainy season preceding the crop, and if possible before this, that is to say, immediately after the Christmas rains. The earth is also pulverized by the use of the *sowága*, or clod-crusher, which has been described above.

To separate the grain from the straw and chaff the whole is trodden to pieces by the feet of bullocks. In the well lands, where the wheat is grown without gram, the action of the bullocks is assisted by making them drag behind them a sort of hurdle laid flat and weighted down. The cattle are tethered in the centre of the heap of sheaves, and turn round in a small circle. When the stuff is thoroughly broken up so that it all looks like chaff, it is roughly winnowed, and the grain mixed with broken bits of the ear containing grain (*ghundi*) falls apart from the lighter parts. The former is then trodden again, and

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Wheat.

then finally winnowed. By this process the grain can be turned out very fairly clean if the soil on which it is trodden is not too loose. Usually a firm piece of ground is kept for several years for the purpose of a threshing-floor, and becomes very hard and smooth. The straw and chaff is left in a state in which it is readily eaten by the cattle. It is called white *bhúsa.*

Wheat is stored either in ordinary huts (*kothás*) or in large earthen bins and barrels (*kothi* and *bharola*) built up of layers of mud, which stand outside the house. It is not often buried in pits in this district.

Barley.

Barley, rather than wheat, is the staple cereal of the central and southern parts of this district. It requires less moisture at seed time than is necessary for wheat, and is more hardy altogether. It is always grown with gram when unirrigated, and generally when irrigated. Some barley is grown by itself in well lands for use as green fodder. If the land is too dry for sowing in October, but rain should happen to fall in December, late barley, called *kanauji*, is sometimes sown without gram. A mixture of gram and barley is called *berara.* In the south of the district, where barley is much eaten, it is usual to remove the husk before grinding it. This is done by soaking it for some hours and then pounding it in the same way as for husking rice.

Gram.

Gram occupies a larger area of the land than any other crop. As above stated, it almost always forms a part of the crop when wheat and barley are grown on unirrigated land. It is also grown by itself on hard canal lands after rice and maize, and again on sandy lands in the Mudki plain, and in the south of the district where cereals would not be successful. It forms more than anything else the food of the people during the hot season. The young leaves in the spring are cooked as greens. Gram requires much less tillage than wheat and barley. Its seeds being large and the germ strong it will make its way through the clods and spread about above them no matter how hard and rough they may be. There is a proverb regarding this peculiarity of gram, and the somewhat similar habit of *másh*—

> "*Chhola ki jáne váh ;*
> "*Máh ki jáne ghá ;*
> "*Jatt ki jáne ráh ;*"

that is to say, gram does not thank you for tillage, másh takes no heed of weeds, and a Jat does not care whether he has or has not a roadway to travel on.

Gram is subject to but few chances of injury, but sharp frosts frequently wither it very extensively. It stores well.

Rape is almost entirely confined to unirrigated land. When grown on watered land it does not seed well, and is usually plucked green for cattle fodder or for use as a vegetable.

Rape.

It is usually sown in cross rows at intervals of three or four yards in fields of wheat or barley mixed (as above mentioned) with gram. It rises above the gram, &c., and spreads out, doing better so than if sown singly. But owing to the very high price at which rape has been selling in late years (considerably dearer than raw sugar) the agriculturists have been tempted to grow it more frequently unmixed. It is liable to blight and to injury by wind while the seed is forming, and in some years great areas of it are destroyed by caterpillars.

Masar.

Masar is a pulse grown on the riverside in the cold season. It comes up and ripens very quickly, and requires little tillage, so it can be grown on land from which the annual inundation does not subside early enough for the cultivation of cereals. It thus takes in the cold season the place which is taken in the hot season on these lands by *másh*. On slightly higher lands it is replaced by gram, then by barley, and on firmly established lands which are only flooded for a short time, by wheat. *Masar* is well known in Europe under the name of Egyptian lentils.

Melons.

Melons are grown to a considerable extent as a late rabi crop on lands near the river. They are frequently sown together with cotton in February, and come to perfection while the cotton is still small. Both water-melons and musk-melons are grown. They sell very cheap in the season, and being bulky to carry do not bring in much profit to the grower except near a town.

Onions.

Onions are grown as a field crop by Aráíns in the Zíra *Bet*, and are very productive, but sell cheap. Onions and chillies are often carried by the Aráíns into the Moga country, and there exchanged for grain.

Tobacco.

Tobacco is not largely grown in this district. It is almost confined to well lands in the riverain tracts. A little is grown by Musalmán cultivators in the northern parts of the uplands, but the prejudices of the Sikhs, who form the bulk of the inhabitants of the uplands, prevents them having anything to do with tobacco, as smoking is forbidden to them. Two kinds are grown, the ordinary kind with a long smooth leaf and a pink flower, and another kind called *gobi tamáku*, which seems to be the same as the Syrian variety *(Nicotiana agrestis)*. This has a crumpled leaf and a bunch of closely set yellow flowers. The flowers of this kind are sold along with the leaf, and it fetches a slightly higher price than the ordinary kind. Tobacco needs better tillage than the Musalmán cultivators can usually bestow on it, and consequently a good crop is a rather rare sight in Ferozepore. No improved means of curing it have been tried.

Table No. XX shows the areas under each of the principal crops.

Table No. XXI shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1887-88.

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Agriculture and Live-Stock.

Average yield: Production and consumption of food-grains.

The average consumption of food per head has already been noticed at page 43. The total consumption of food-grains by the population of the district, as estimated in 1878 for the purposes of the Famine Report, is shown in maunds below:—

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat	1,026,649	504,471	1,531,120
Inferior grains	1,555,529	764,350	2,319,879
Pulses	528,880	259,879	788,759
Total	3,111,058	1,528,700	4,639,758

The figures are based upon an estimated population of 549,253 souls, which of course does not include the Fázilka Tahsíl. On the other hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports and imports, of food-grains was also framed at the same time; and it was stated (page 152, Famine Report) that only one-fifth of the food-grains produced in the district were consumed on the spot, the remainder, aggregating some 65 lakhs of maunds, being exported, in the absence of any special demand in other quarters, to Karáchi, Bombay, and Calcutta.

Arboriculture and forests.

There are no forests in the Ferozepore District, nor is any portion of the area under the management of the Forest Department.

Cattle.

Table No. XXII shows the number of live-stock in the district as returned for the Administration Report. The breed of cattle along the river bank and in the *Bet* generally is inferior; but that in the high lands of the district is very fine. Carts drawn by oxen and buffaloes are generally used for transport, and the manufacture of wheels for country-carts is a flourishing industry in the city of Ferozepore. In the sandier portions of the district camels are much used for burden. The camels bred in the district are good, the average price for a riding camel being about Rs. 120; that of camels for burden varies considerably, according to their size and power. Donkeys are used for burden to a considerable extent in the villages, but are of very small size. Mule breeding is beginning to be recognized by the owners of inferior pony mares as their best chance of a good profit. There are two distinct varieties of horses bred in the district—the one small but very wiry, bred principally by the Dogars of the *Bet*; the latter, bred inland, of considerable size, mares being occasionally found of 15-2 in height. Encouragement is being given to breeding by the annual horse fair at Jalálabad; but here, as elsewhere, difficulty arises from the poverty of the breeders, who are unable to bear the expense of rearing the colts well. Goats and sheep are reared in considerable number in the interior of the district. The sheep are kept principally for their wool, the goats for their milk; for the animals themselves there is no ready market. Goat hair is used for making sacks.

Cattle.

Strange as it may appear, Mukatsar was once rather a good place for cattle. If not within the celebrated Lacky jungle, it must have been very near it, if the military "Memoir of George Thomas" (page 132) can be relied on. But it probably cannot. Before the introduction of English rule the jungles of Mukatsar were extensive, and the people depended more on cattle-keeping than on agriculture. Now the land has been cleared of trees, and the profits of cultivation have caused the *zamíndárs* to give up their pastoral habits. A series of bad years has exerted an influence in the same direction; as the people are obliged, as a matter of course, to send their cattle to the river tracts or into Baháwalpur or Bikaner in search of food. However, even now the people have enough cattle to supply themselves with plough bullocks, and can even occasionally dispose of some animals, besides procuring *ghi* and butter-milk for themselves. Many villages keep a few camels, but only for carriage; as, except in parts of Fázilka, it is considered disgraceful to plough with them. Sheep are fairly numerous. They are shorn twice a year, in *Asu* and *Chetar*. The average weight of a fleece is about 14 *chittáks*. After supplying local wants, about 1,000 maunds of wool remain available for export. The wool of the Bagar country between Fázilka and Bikaner is of very superior quality, being long, soft and white. It is largely exported. The cattle to the south of the Danda are superior to those to the north of it. The average price of stock may be taken as follows:—

Cow	Rs. 25	Sheep	Rs. 2
Female buffalo ...	" 50	Bullock	" 50
Camel	" 80	Male buffalo ...	" 20
Goat	" 3		

Government breeding operations, and horse and cattle fairs.

Horse-breeding operations were first systematically commenced in the district in February 1882, when 6 horses and 4 donkeys were distributed by the Horse-breeding Department. At the present time there are 7 horses and 8 donkeys located as below, with particulars as to breed, &c.:—

Tahsíl.	Horses.	Donkeys.
Ferozepore ...	2	1
Moga	2	2
Zira	1	2
Mukatsar	1	2
Fázilka	1	1
Total	7	8

	Ferozepore.		*Moga.*		*Zira.*		*Mukatsar.*		*Fázilka.*		Total.
	No.	Breed.	No.	Breed.	No.	Breed.	No.	Breed.	No.	Breed.	
Horses ...	1 1	Norfolk Trotter Thorough bred.	1	Thorough-bred Arab	1	Norfolk Trotter	1	Norfolk Trotter	1	Norfolk Trotter	7
Donkeys ...	1	French	1 1	Arab Punjabi	1 1	Italian Punjabi	2	Italian	1	Italian	8

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Government breeding operations, and horse and cattle fairs.

The young stock produced from Government stallions is shown in a table in the margin. The department of horse-breeding operations has branded 947 mares. Mares for horse-breeding are not branded for mule breeding, as all undersized mares may be served by donkey stallions.

Year.	Horses.			Donkeys.		
	Males.	Females.	Total.	Males.	Females.	Total.
1883-84 ...	46	54	100	19	25	44
1884-85 ...	41	38	79	21	32	53
1885-86 ...	79	57	136	32	44	76
1886-87 ...	30	37	67	101	109	210
1887-88 ...	107	108	215	46	39	85
1888-89 ...	49	53	102	90	148	238
Total ...	352	347	699	309	397	706

An important cattle fair, established in 1868, used to be held annually at Mukatsar on the occasion of the great Sikh festival in the month of January. At this fair, prizes were distributed for sheep and horned cattle, and until 1874 were offered also for horses. As a cattle fair the institution was most successful, and year by year increased in importance. Many of the cattle exhibited were of very good quality, and the prizes attracted exhibitors from a distance, whereby new blood was constantly imported into the district. For horses also, as long as prizes were given, the fair promised well. Many horses of excellent quality were shown, both from this and the neighbouring districts, and on more than one occasion considerable purchases for Light Cavalry remounts were made. On the last occasion of the fair, however (in 1875), the show of horses was disappointing, both as regards number and quality, while the prices asked for horses suitable for military purposes were excessive. The principal reason for this falling off was undoubtedly the discontinuance of the Government prizes to which the breeders are said to have attached more importance than was due to their intrinsic value. The breeders also complained that they could command better prices in the down country markets—an advantage which, in the absence of the local inducement afforded by the prizes, they did not care to forego. The prizes for horses were, therefore, discontinued; but the cattle fair continued to be held at Mukatsar till 1882, when it was abandoned in favour of the fair at Jalálabad in the Mamdot Estate.

The Nawáb of Mamdot held his horse and cattle fair at Jalálabad for the first time in January 1882, and the prizes given by him are shown in the margin. Prizes were also given to owners of cattle, and, as the fair was a success, an annual horse show was established at Jalálabad, the time for which is fixed to follow the Mukatsar fair by a few days. Jalálabad is a new town in the Mamdot State, about 18 miles from Mukatsar.

To 9 mares	... ...	111
,, 9 horses	... ...	93
,, 5 geldings	... ...	61
,, 1 mule	... ...	4
Total	...	269

The fair ground belongs to the Nawáb of Mamdot, who takes fees on the sale of horses, but gives in prizes a sum usually equal to the amount of the Government grant. The Govern-

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Government breeding operations, and horse and cattle fairs.

ment prize list amounted to Rs. 350 in 1883, but it has been gradually raised to Rs. 1,000. The subjoined statement shows the progress of the fair up to 1888 :—

Year.	Number of horse stock present.	Number competing for prizes.	Number of remounts sold.	
			To British service.	To Bengal Cavalry.
1883	...	372	...	1
1884	495	127	6	3
1885	794	181	...	4
1886	1,707	118	3	7
1887	3,652	172	8	11
1888	4,620	224	5	8

The Government system has not been established sufficiently long for much progress to have been made by breeders in raising their young stock on sound principles. Three *salutrís* have now been appointed, and many colts have been gelt by this agency.

The Nawáb's prizes are open to classes of animals which are not eligible for the Government's prizes. The show is attended by about 60,000 persons.

The bulls that have been sent from Hissár to this district for breeding purposes have been distributed as shown in the following statement, which gives the number of their produce up to the year 1888-89 :—

Tahsíl.	Number of bulls.	Number of Produce.			Of which died.		
		For previous years.	For 1888-89.	Total.	For previous years.	For 1888-89.	Total.
Ferozepore... ...	10	2,625	326	2,951	...	44	44
Moga	4	5,653	498	6,151	1,101	89	1,190
Zíra	14	844	193	1,037	368	85	453
Muktsar	4	401	65	466	148	20	168
Fázilka	17	1,345	525	1,870	385	363	448
Total ...	49	10,868	1,607	12,475	2,002	301	2,303

Six rams were obtained from Hissár for breeding purposes from the year 1874 to 1880, but they have all died. None have since been obtained.

Chapter IV, B.

Occupations, Industries, Commerce, and Communications.

SECTION B.—OCCUPATIONS, INDUSTRIES, COMMERCE AND COMMUNICATIONS.

Occupations of the people

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained fully in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII, of the same report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same, whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 115 to 123 of Table No. XIIA and in Table No. XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete. None of these figures include the Fázilka Tahsíl, which did not form part of this district in 1881.

Population.	Towns.	Villages.
Agricultural	12,165	356,193
Non-agricultural ...	53,875	228,286
Total	66,040	584,479

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. The manufactures of the district are of the humblest kind, and are confined entirely to the supply of local wants. Coarse cloths and blankets are woven in the villages from home-grown cotton and wool, the produce of the village flocks. The cloth is of two kinds—the coarser, called *khádar*, and the finer, which is worn by villagers of the better class, *khes*. The latter is double threaded, and when ornamented by the insertion of coloured threads in warp and web, producing a sort of check pattern, is known as *dabba khes*.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district :—

"Ferozepore is not noted as the seat of any artistic industry. The usual cotton weaving is, perhaps, more extensively wrought here than in some other districts; and as it is a place of considerable trade in corn, &c., more country carts are made than elsewhere. Lac turnery is practised in most parts of the Punjab; but a workman of Ferozepore has almost raised it to the dignity of a fine art by his skill in pattern scratching. He uses the wood of the *farash* for his wares, and not, as elsewhere, the *shisham* or the poplar. This wood, though used in Sindh, where wood of any kind is scarce, is seldom touched by the Punjab workman. It is soft,

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Occupations, Industries, Commerce, and Communications.

Principal industries and manufactures.

colourless, non-resinous and not liable to be attacked by insects. It is curious that Saráj-ud-dín has no rival at Ferozepore. His work has been sent to various exhibitions, and is the best of its kind in the province. But it is altogether so exceptional that it is scarcely fair to credit Ferozepore with lac turnery as a local industry. A certificate and a medal were awarded to him at the Calcutta International Exhibition of 1883-84."

Course and nature of trade.

The chief articles of trade in this district are wheat and other grains—*i. e.*, gram, wheat, barley, *múng, moth, jowár*, maize, and *másh* grain. In addition, the following are also articles of trade:—cotton, raw and cleaned, cotton-seed, oil-seed and oil. Recently the system of producing *gur, khand* and *shakkar* from both *ponda* and *kátha* sugar-cane has been introduced to a small degree. The shopkeepers store up grain, chiefly gram and wheat, sometimes for years. The *zamíndárs* of the district, with the exception of those of the *hithár*, or low-lying lands, trade in grain and export it to Ludhiána, Amritsar, Lahore, Baháwalpur, Jullundur and Hoshiárpur. In return they bring from Amritsar, salt, rice and *majíth ;* and from Jullundur, Hoshiárpur and Ludhiána, *gur* and sugar of every kind; and from Baháwalpur, barilla.

The trade is carried only chiefly by means of donkeys and carts, and to a small extent by camels, bullocks and mules. The *zamíndárs* employ their carts and camels, and the *kumhárs* donkeys, oxen and mules. When there is a heavy demand for conveyance, carts are supplied by the *mánjha* portion of the Kasúr Tahsíl and its neighbourhood. The village *baniás*, who have small means, keep ponies for the purpose of conveyance ; but this is not the case in large towns.

Besides Ferozepore City, there are the following towns where trade is carried on to some extent :—Fázilka, Dharmkot, Zíra, Kot Ise Khan, Mukatsar, Jalálabad, Moga, Mudki, and Mamdot. In all these towns there are Municipalities, with the exception of Mamdot, Jalálabad, and Kot Ise Khan. The chief mart, however, is Ferozepore City itself. In all Municipalities, octroi is levied. The following are the chief imports :—from Hoshiárpur and Jullundur, *gur*, sugar of every sort, matting, safflower and flax ; from Patiála, cotton and sesamum ; from Karáchi and Bombay, iron, copper, zinc and lead ; from Calcutta and Bombay, cloth (of European manufacture) and gunny-bags ; from Baháwalpur, barilla ; from Mooltan, Ludhiána, and Patiála, indigo ; from Hissár, salammoniac ; from the North-Western Provinces, tobacco ; from the hill districts, wood ; from Khorasán, madder and fruits ; from Lahore and Amritsar, salt, rice and spices. The opening of the railway has very much diminished the river trade. Nothing is now sent to Sukkur by river. Charcoal is sometimes sent to Baháwalpur by river, but only to a small extent. The fare of a boat to Baháwalpur is three annas a maund. Deodár, pine, bamboo and other kinds of wood are brought down by river.

Chapter IV, B.

Occupations, Industries, Commerce, and Communications.

Course and nature of trade.

In 1882 the following were the imports and exports for Ferozepore City :—

Imports.

	Rs.
Articles that have paid octroi. Value	26,53,946
Articles that are exempt from octroi	3,73,564
Total ...	30,27,510
Exports	11,57,020

The table on the next page, compiled from figures supplied by the Deputy Commissioner, show the trade in the principal staples in 1882-83. The imports for 1887-88 and 1888-89 are shown at the end of Chapter VI.

Table No. XXVI gives the retail *bazár* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII, and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value. To the latter table has been added a column showing the rates of yield assumed in the assessment work of the northern part of the district in 1886-87.

The figures of Table No. XXXII give the average values of land in rupees per acre, as shown in the margin, for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures.

Period.	Sale.	Mortgage.
	Rs. a.	Rs. a.
1868-69 to 1873-74 ...	15 3	8 15
1874-75 to 1877-78 ...	14 10	11 14
1878-79 to 1881-82 ...	32 0	15 13
1882-83 to 1887-88 ...	50 0	35 0

Prices in Ferozepore have not risen so much as in other parts of the province. This is due partly to the great extension of cultivation that has been going on for thirty years; partly to the low value of the staple crops, rendering the cost of carriage a formidable objection to export; and partly to the system of emigration in bad years, which, by diminishing the demand for food, tends to keep prices down. The charges in the price of barley, wheat, and gram, *bájra*, *jowár* and *moth*, during six periods from 1841—1871 in the Mukatsar Tahsíl are shown on page 110, and the prices ascertained to have been current in the northern part of the district for three subsequent quinquennial periods are added :—

Chapter IV, B.
Occupations, Industries, Commerce, and Communications.
Course and nature of trade.

TRADE IN THE PRINCIPAL STAPLES.

Staple.	Ferozepore City.				Ferozepore Tahsil.				Moga Tahsil.				Zira Tahsil.				Mukatsar Tahsil.			
	Imports.		Exports.		Imports.		Exports.		Imports.		Exports.		Imports.		Exports.		Imports.		Exports.	
	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.	Maunds.	Value, Rupees.
Gram	200,000	2,00,000	100,000	1,00,000	400,000	4,10,000	200,000	2,05,000	...	...	2,000,000	25,00,000	5,733	7,550	3,019	3,277	1,000	909	...	...
Wheat	150,000	2,25,000	88,528	1,32,952	300,000	5,00,000	125,000	2,20,000	...	...	100,000	1,50,000	...	...	31,759	52,785	850	1,162	...	...
Rape-seed ...	73,600	1,70,000	127,952	4,54,856	300,000	10,20,000	275,000	7,50,000	...	...	300,000	9,00,000	...	...	177	360	500	1,000	...	...
Sesamum ...	49,062	1,00,000	...	...	60,000	1,80,000	50,000	1,80,000	...	...	...	...	127	430	...	...	...	...	...	...
Sugar	7,500	1,22,000	2,000	22,125	19,000	1,09,000	10,000	1,00,000	...	...	...	...	...	...	...	...	...	...	2,000	8,000
Cotton-seed ...	100,000	1,05,000	847	1,694	25,000	45,000	30,000	47,000	50,000	1,00,000	...	...	...	...	...	...	...	...	...	...
Oil	100,000	1,00,000	...	...	5,000	38,000	2,000	14,000	...	...	5,000	45,000	301	3,199	...	...	...	...	...	...
Vegetables ...	893,639	1,01,025	...	...	6,000	7,000	6,000	7,000	20,000	20,000	...	...	5,117	2,122	1,516	596	...	...	...	...
Cloth	2,557	3,30,315	62	4,083	60,000	2,00,000	20,000	2,00,000	5,000	5,00,000	...	...	2,696	75,065	62	1,515	...	...	...	...
Iron and articles of iron	49,081	2,07,003	16,517	59,676	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bell-metal and articles made of bell-metal.	2,000	1,50,000	915	45,650	300	14,000	300	14,000	1,000	22,000	...	...	228	10,748	...	...	...	...	2,105	16,841
Paper	5,629	1,12,594	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wood	44,380	88,212	...	...	2,000	34,000	...	...	100,000	1,00,000	...	...	...	...	...	...	...	...	...	...
Salt	5,270	19,017	2,452	8,889	10,000	28,000	7,000	20,000	100,000	3,00,000	...	...	4,148	12,448	...	...	...	...	...	...

Chapter IV, B.

Occupations, Industries, Commerce, and Communications.

Prices, wages, rent-rates, interest.

Period.	Average rate per rupee of					
	Barley.	Wheat.	Gram.	Bájra.	Jowár.	Moth.
	M. S. C.	M S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1841—1848	1 32 13	0 37 0	1 30 0	1 3 10	1 15 3	1 7 3
1846—1850	1 9 0	0 28 0	0 34 6	1 0 0	0 37 0	1 1 3
1851—1855	2 0 10	1 10 0	1 27 0	1 35 6	2 6 6	1 31 0
1856—1860	2 29 13	1 9 6	2 17 3	2 5 0	2 18 3	2 25 6
1861—1865	1 26 10	0 35 10	1 12 3	0 36 10	1 11 0	1 6 2$\frac{1}{4}$
1866—1871	1 11 8	0 29 5	0 38 13	0 29 3	0 37 11	0 30 10
1841—1855 (15 years) ...	1 27 8	0 35 2	1 15 10	1 13 0	1 18 14	1 13 2
1856—1871 (16 years) ...	1 33 7	0 37 9	1 21 8	1 8 15	1 20 12	1 18 14
1873—1877	0 39 0	0 28 0	0 39 0	0 31 0	0 36 0	...
1878—1882	0 28 0	0 18 0	0 23 0	0 23 0	0 29 0	...
1883—1887	1 0 0	0 22 0	0 37 0	0 27 0	0 33 0	...
Average of 15 years from 1873 to 1887	0 35 0	0 23 0	0 32 0	0 27 0	0 32 0	...

The decade 1851—1860 shows a remarkably low range of prices, due in a considerable measure to uncommonly good harvests. The average rates of the years subsequent to 1871, however, show corn to be much dearer now than formerly. These prices are not the *bazár* prices, but those fixed by the *baniás* twice a year, on the 1st of *Jeth* and the 1st of *Kátik*, and according to which their transactions with the *zamíndárs* are conducted.

Weights and measures: Land measure.

The measure for land in use in this district is the *ghumáo* of the Bári Doáb = about $\frac{5}{8}$ acres. The unit is the *Karam* or *Kadam*, for which, under Mr. Brandreth's orders, a fixed value of 5 feet 1 inch was adopted at the time of the Settlement, but strictly the length should have been about 5 feet $\frac{1}{4}$ inch in order to make the ghumáo equal to $\frac{5}{8}$ths of an acre. The scale is—

1 *karam* square	=	1 *sarsáhi*.
9 *sarsáhis*	=	1 *marla*.
20 *marlás*	=	1 *kanál*.
8 *kanáls*	=	1 *ghumáo*.

The value of the *karam* (= 3 cubits) was formerly fixed arbitrarily for almost every village from the measurement of the arm, from the elbow to the tip of the fingers, of some prominent member of the community. In Sikh times the measurements of the fields for the yearly assessments were made by the assessor riding round the fields, counting his horse's paces; and it is said that he rode a large or small horse, according as he was well or ill-disposed to the villagers. The *kadam* has now (1884—88) been

made exactly 60 inches. Thus the *marla* is 25 square yards, the *kanál* is 500 square yards, and the *ghumáo* is 4,000 square yards, and 121 *ghumáos* are equal to 100 acres.

Weights.

The scale of weights and measures in use among the agricultural population of the district is different only in its subordinate denominations from those of the imperial standard. The following is the scale :—

8 *poppy-seeds*	=	1 *ratti*,
8 *rattis*	=	1 *másha*,
12 *másháa*	=	1 *tola*,
2 *tolás*	=	1 *sarsáhi*,
16 *sarsáhis*	=	1 *sér*,

and thereafter the imperial scale, with several compendious names or intermediate weights—*e. g., dháiseri for* $2\frac{1}{2}$ *sérs*.

Measures of capacity.

Traders dealing with the outside world, and in large villages like Mamdot, use the Government *sér* in their transactions. But among the people a local maund and *sér* are used. These are called *kacha* weights. The *kacha* maund is equal to 18 Government *sérs* in the *Rohi*, and to 16 *sérs* in the *Bet*. In the *Bet*, however, measures of capacity, and not of weight, are commonly employed. These measures are the *paropi* and *topa*. Four *paropis* make one *topa*, four *topás* one *pái*, four *páis* one *man*. Two *topás* are in use: the Dogar's *topa*, which contains from $3\frac{3}{4}$ to 4 *sérs* of wheat; and the Wattu's *topa* which contains only 3 *sérs* of wheat. A *topa man* is thus about one and a half Government maunds. The *topa* is a cylindrical measure of wood. The Dogar's *topa* is about $9\frac{1}{4}$ inches in diameter and $3\frac{1}{4}$ inches deep. It is heaped up like the English bushel measure.

Communications.

The figures in the margin show the communications of the districts as returned in quinquennial Table I of the Administration Report for 1888-89, while Table XLV shows the distance from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX gives the area taken up by Government for communications in the district.

Communications.	Miles.
Navigable river	148
Railways	131
Metalled roads	61
Unmetalled roads	829

Rivers.

The Sutlej is navigable for country craft throughout its course within the district, but through traffic between Karáchi and Ferozepore is confined to the portion below Ferozepore. The principal traffic on this river, as stated in the Punjab Famine Report (1879), is shown in Table No. XXV. The ferries and the distance between them are shown below, following the downward course of the river.

The river Beás joins the Sutlej opposite to the Hariki Ferry, on the northern border of the district.

Chapter IV, B.

Occupations, Industries, Commerce, and Communications.

River.

River.	Stations (or names of Ferries).	Distance in miles.	Remarks.
Sutlej.	Kawan	...	
	Miáni	5	
	Indrisa	7	
	Hariki	6	At this point the Beás joins the Sutlej.
	Hamidwála	3	
	Talli	8	
	Nagar	6	
	Ferozepore	9	
	Kandeke	3	
	Mamdot	7	
	Mattar	6	
	Bahádurke	6	
	Punjgaráín	5	
	Baggeke	7	
	Jodha	7	
	Khiwa	3	
	Ghurka	5	
	Muazzam	5	
	Jhangar	7	

Railways.

The Rewári-Ferozepore (Rájpútána Málwa) Railway (metre-guage) runs through the district, but its stations are all in native territory. A branch runs from Kot-Kapura to Mukatsar and Fázilka, with intermediate stations at Baruwáli, Lakhewáli and Chak Pakhewála. The North-Western Railway (broad-guage) by which Ferozepore is connected, *viâ* Ráiwind, with Lahore and Mooltan, meets the metre-guage line at Ferozepore. The Sutlej is crossed by the North-Western Railway by means of a bridge of 27 spans, 4,000 feet in length.

Roads, rest-houses, and encamping grounds.

The following table shows the principal roads of the district, together with the halting places on them and the conveniences for travellers to be found at each :—

Route.	Halting place.	Distance in miles.	Remarks.
Ferozepore to Ludhiána, Grand Trunk Road	Ghal ...	13	Encamping ground, police station, and staging bungalow attached to *pakka sarái*.
	Dagru ... (Metalled.)	14	Encamping ground, staging bungalow, police station, and road bungalow.
	Moga ... (Metalled.)	8	*Sarái*, police bungalow, tahsíl, police station.
	Mahna ... (Metalled.)	6	Encamping ground, *pakka sarái*, and staging bungalow attached.
Ferozepore to Farídkot	Saiyánwála ...	11	No encamping ground. This *pakka* road ends at Farídkot.
Lahore to Ferozepore	*Nil*	5	Metalled. Ferozepore to bridge and on to Ganda Singhwála in the Lahore District.
Ferozepore to Fázilka	Naya Killa ...	12	Unmetalled, encamping ground, *pakka sarái*, and staging bungalow.
	Mohanka	12	Do. do. do.
	Jalálabad ...	7	Do. do. do.
	Baggeke	6	Do. do. do.
	Fázilka	17	Encamping ground, police bungalow, staging bungalow, tahsíl, police station, *sarái*.
Old road from Karnál to Ferozepore	Mudki	18	Unmetalled, encamping ground, *pakka sarái*, and staging bungalow.
	Bághapurána ...	11	Do. do. do.

Roads, rest-houses, and encamping grounds.

Route.	Halting place.		Distance in miles.	Remarks.
Old road, Ferozepore to Ludhiána.	Kulgarhi ...	Unmetalled.	10	District encamping ground, and a small bungalow belonging to the district inundation canals.
	Zíra ...		14	District encamping ground, *sarái*, and staging bungalow, tahsíl and police buildings.
	Kot Ise Khan		9	District encamping ground, *pakka sarái*, and a staging bungalow.
	Dharmkot ...		6	Do. do. do.
Ferozepore to Jullundur	Mallanwála ...	Unmetalled.	16	District encamping ground, *pakka sarái*, and staging bungalow.
	Makhu ...		12	Do. do. do.
From Fázilka to Sirsa	Arniwála		19	*Saráis*, supply depôts, and wells at each halting-place.
	Malaut		11	
	Lambi		16	

There are also unmetalled roads from Ferozepore to Mukatsar, 35 miles, and Lohára to Hariki, 26 miles, on which there are no fixed halting-places. The *dâk* bungalow at the Ferozepore Cantonment is completely furnished and provided with servants. The staging bungalows at Fázilka, Ghal, Dagru, and Mahna, have furniture, crockery, and cooking utensils, and a servant. Other staging bungalows, with *saráis* on unmetalled roads, have furniture, &c., as above, but no servant.

A horse-*dák* and bullock train ply along the Grand Trunk Road from Ferozepore to Ludhiána.

Post offices.

Besides the head office in the cantonment of Ferozepore, there are Imperial Post Offices at Ferozepore City, Bághapurána, Dharmkot, Ghal, Jalálabad, Makhu, Mamdot, Moga, Mukatsar, Natháua, Nihál Singhwála, Butar, Mallanwála, Malaut and Zíra, and a District Post Office at Kot Bhái. They are all money order and savings bank post offices. The Ferozepore Post Office is the disbursing office for Jagráon in the Ludhiána District.

Telegraph stations.

There is a second-class Imperial Telegraph Station in the cantonment. A line connects Ferozepore with Ludhiána, in addition to the two Railway telegraph lines.

CHAPTER V.

ADMINISTRATION AND FINANCE.

Chapter V.

Administration and Finance.

Executive and Judicial.

The Ferozepore District is under the control of the Commissioner of Jullundur. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a District Judge, two Extra Assistant Commissioners, and another in special charge of the inundation canals of this district.

Each tahsíl is in charge of a *tahsíldár* assisted by a *náib.* The village revenue staff is shown in the margin. There are three *munsiffs* in the district stationed at Ferozepore, Moga, and Zíra; there is no *munsiff* at Mukatsar or at Fázilka.

Tahsíl.	*Kánúngos.*	*Patwáris* and assistants.	Settlement *Kánúngos.*
Ferozepore	2	56	3
Moga	5	104	...
Zíra	4	81	...
Mukatsar	4	67	9
Fázilka	4	47	...
Total District ...	19	355	12

Criminal, Police and Jails.

The Police force is controlled by a District Superintendent and occasionally one assistant. The strength of the force, as given in Table I of the Police Report for 1888, is shown in the margin. In addition to this force 1,397 village watchmen are entertained, and some are paid by a cess on the revenue of the village, others receive payment in kind at eachharvest.

Class of Police.	Total strength.	Distribution.	
		Standing guards.	Protection and detection.
District (Imperial) ...	490	79	411
Cantonment	59	...	59
Municipal	83	...	83
Ferry	34	...	34
Total ...	666	79	587

The Police stations and outposts are distributed as follows:—

Tahsíl Ferozepore.—Police stations Ferozepore City, Ferozepore, Ghal, Nawa Killa and Ferozepore Cantonment.

Tahsíl Zíra.—Police stations Zíra, Dharmkot, and Makhu; outpost Mallanwála subordinate to Zíra Police station.

Tahsíl Moga.—Police stations Moga, Bághapurána, Nihál Singhwála and Nathána.

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Criminal, Police and Jails.

Tahsil Mukatsar.—Police stations Mukatsar, Kot Bhai, and Jalálabad, and outpost Mohanke subordinate to Jalálabad Police station.

Tahsil Fázilka.—Police stations Fázilka, Abohar, and Malaut; outposts Usman Khera and Lambi subordinate to Police stations Abohar and Malaut, and the road-post of Arniwála subordinate to Police station Fázilka.

Besides these, there are the following road-posts along the Grand Trunk Road towards Ludhiána for night patrolling:—

Malwal 2 constables, Piarana 2 constables, Kaliawála 2 constables, Lalla 2 constables, Talwandi 2 constables, Darapur 2 constables, Jogewála 2 constables, Dagru 2 constables, Ghal Kalán 2 constables, Bugepura 2 constables, Mahna 2 constables, and Killi 2 constables.

There is a cattle-pound at each police station and outpost, (with the exception of outpost Lambi), also at Buttar and Sultánkhanwála, and the cantonment cattle-pound is under the management of the bázár sergeant.

The district lies within the Umballa Police Circle under the control of the Deputy Inspector-General of Police at Umballa.

Statement No. XLI gives statistics of police inquiries for the year 1882 to 1888, inclusive.

The Báwariahs are proclaimed under the Criminal Tribes Act, and the number on the register in 1888 was 781. Male adults, during 1888, 30 Báwariahs were convicted of criminal offences, *viz.*, 13 for theft, 12 for house-breaking, 3 for possessing stolen property and 2 for other offences. The Báwariahs of this district are not addicted to the systematic commission of non-bailable offences. They have taken to agriculture, and are mostly found in the police stations of Mukatsar, Jalálabad and Moga.

The District Jail at head-quarters contains accommodation for 432 prisoners.

Revenue, Taxation and Registration.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for land revenue, excise license and income-tax, and stamps, respectively. Table No. XXXIIIA shows the number and situation of registration offices. The central distilleries for the manufacture of country liquor are situated at Ferozepore and Moga. The cultivation of poppy is allowed in this district. Land revenue is separately noticed below.

Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a District Board consisting of the Deputy Commissioner as President, the Civil Surgeon, the Executive Engineer, Sirhind Canal, the senior Assistant Commissioner, the Extra Assistant Commissioner in charge of the inundation canals, and the District Inspector of Schools as *ex-officio* members, with 15 nominated and 13 elected members

Chapter V.

Administration and Finance.

Revenue, Taxation and Registration.

from among the rural notables. There are also Local Boards, consisting partly of nominated and partly of elected members in each tahsíl. Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last five years is shown in the following statement:—

Particulars.	Years.						
	1882-83.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat-bridges	26,900	2,800	27,503	7,062	5,000	...	...
Ferries without do.	20,645	20,120	20,575	25,001	29,142	28,749	26,759
Staging bungalows	387	376	756	798	782	726	517
Encamping-grounds	216	232	354	363	226	452	179
Cattle-pounds	2,733	3,223	4,210	4,186	3,814	3,129	2,269
Nazúl Buildings	115	113	217	233	145	273	1,040
Total	50,996	26,864	53,624	37,643	39,109	33,329	30,784

The following statement shows the sums expended by the District Board in each year since its formation in 1884-85 upon the maintenance of schools, dispensaries, roads, bridges and arboriculture :—

Years.	Schools.						Dispensaries.						Roads.				Bridges.			Arboriculture.
	Establishment.			Building and repairs.			Establishment.			Building and repairs.			Establishment.	Repairs.						
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	Rs.	a.	p.	Rs.	a.	p.	Rs.
1884-85 ...	4,082	7	6	423	0	0	3,812	12	10	5,243	0	0	4,525	6,636	0	0	591	0	0	2,793
1885-86 ...	15,470	0	0	665	0	0	5,340	2	6	4,384	0	0	4,584	4,000	0	0	4,110	0	0	4,463
1886-87 ...	19,231	2	10	902	6	0	4,592	6	3	55	1	6	4,481	2,466	14	9	657	11	8	5,211
1887-88 ...	15,825	8	3	918	9	5	4,762	4	0	2,415	4	0	4,107	5,847	6	11	4,664	15	0	4,968

The ferries, bungalows, and encamping grounds have already been noticed at pages 112 and 113, and the cattle-pounds at page 115. The only *nazúl* properties consist of 14 shops attached to the *sarái* at Moga, a house for the *tahsíldár* at the same place, a small stable in front of the tahsíl at Zíra, and in Fázilka 14 plots of land containing buildings of various sorts. A rent of Rs. 116 per annum is derived from the shops. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land-revenue administration of the district is treated of.

Education.

Table No. XXXVII gives figures for the Government and Aided, Middle, and Primary schools of the district. There is one High school in the city of Ferozepore maintained by the Municipal Committee; there are seven Middle schools for boys;

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Administration and Finance.

Education.

one (Aided) in the Cantonment Sadr Bázár and one at Fázilka, both Anglo-Vernacular; five Vernacular Middle schools at Moga, Battar, Mahráj, Zíra, and Dharmkot. The Primary schools for boys are situated at Khai, Lakkhoki, Alfoki, Mamdot, Phairáya Mal (*alias* Bhála), Sultánkhanwála, Ghal Khurd, Mudki, Rattakhera, Pherushahr and Talwandi Bhái in the Ferozepore Tahsíl; at Nathána, Bhuchcho Kalán, Landah, Langiyánah, Bághapurána, Samádh Bhái, Pato, Hira Singh, Rania, Badhni, Dhodhur, Chuhrchak, Gholia Kalán, Kokri, Lopon, Salina, Daroli, Chand Nayn and Ghal Kalán, in the Moga Tahsíl; at Jalálabad, Kishupur, Sherpur, Kot Sadar Khán, Kot Ise Khan, Makhu, Fatehgarh, Bharána, Talwandi, Mallanwála, Bhindar Kalán and Jindhra in the Zíra Tahsíl; at Hariki, Bhuttiwála, Chaksohnewála, Kányanwála, Mukatsar*, Jalálabad and Guru Harsahái in the Mukatsar Tahsíl; and at Muazzam, Abohar, Sitaganno, Seramán, Jhan and Ladhuki in the Fázilka Tahsil. A Hindi (Lande Mahájani) school is attached to the Middle school at Fázilka, and the Sitaganno school in the Fázilka Tahsíl is a Nágri school. Besides these there are Girls' Primary schools, two in the city of Ferozepore, one at Zíra, one at Dharmkot, one at Sherpur and one at Fázilka, and an aided one in the cantonment. There is also a large number of indigenous schools, most of which either teach some scriptures by rote or Hindi (Lande Mahájani), the former being chiefly maintained and attended by Musalmáns, the latter by Hindús. The number of boys attending the schools under the management of the Deputy Commissioner amount to 844 and 2,175 in the Middle and Primary schools, respectively, with average daily attendance of about 698 and 1,757 respectively.

The Indigenous schools above mentioned are supported by voluntary contribution, the fees being very small; and the boys who attend the Indigenous schools are chiefly sons of cultivators.

The District School.

This school was founded in 1855. It was at first a Hindi school, but gradually Persian was introduced. In 1875 it became a Government Anglo-Vernacular Middle school, and subsequently, in 1884, it was raised to the status of a High school. It consists of two large buildings, one for the Middle and Primary Departments, and the other for the High Department.

The former is situated outside the Delhi Gate of the Ferozepore city, and consists of two large halls, separated by a covered passage, with a verandah all round. There is a small garden attached to it.

The latter is a nice looking building situated to the south of the Middle school building, and consists of four large rooms. Behind it is a small cricket ground.

Not far from it, and in the same compound, stands a small boarding-house, which accommodates some 25 boarders; some of the boarders are lodged in a separate rented house near the Government *sarái*.

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* To the Mukatsar Primary school is attached a Gurmukhi School.

Chapter V.

Administration and Finance.

The District School.

There are three branches attached to the Main school:—a City Branch school, which meets in a public building; a Hindi Branch, which meets in a rented house; and a Jubilee Branch, which was newly created in 1887, also meets in a rented house.

There are two departments in the school, Secondary and Primary; these being again subdivided into High and Middle, Upper and Lower Primary Departments.

The school is managed by a Head Master and three assistants, who are borne on the Graded Provincial List, and 18 other teachers attached to the Middle and Primary Departments.

The following comparative table shows the figures representing—

(*a*) the amount of expenditure;

(*b*) the number of pupils;

(*c*) results of examinations during the last six school years, beginning from the 1st November 1883, ending 30th October 1889.

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Administration and Finance.

The District School.

Statement showing Expenditure, number of Pupils, and Results of Examinations from 1883-84 to 1888-89 at the District School, Ferozepore.

Year.	Expenditure.					Number of Pupils.				Result of Examinations.							
										Entrance Class.		*Middle School.*		*Upper Primary.*		*Lower Primary.*	
	Teachers from sanctioned establishment.	Teachers from unsanctioned establishment.	Menial servants.	Contingencies.	Scholarships.	Entrance Classes.	Middle Department.	Upper Primary Department.	Lower Primary Department.	Number sent up.	Number passed.	Number sent up.	Number passed.	Number sent up.	Number passed.	Number sent up.	Number passed.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.												
1883-84	2,159 4 0	3,121 7 8	545 6 9	92 12 0	662 11 11	...	91	103	244	...	...	20	11	36	26	46	35
1884-85	2,721 10 4	4,069 11 9	528 6 9	80 14 9	863 0 3	13	97	123	234	...	...	18	15	42	32	58	49
1885-86	2,831 0 11	4,773 13 4	504 11 3	77 14 9	1,015 11 2	31	107	163	259	16	6	18	11	41	30	62	52
1886-87	2,909 14 4	4,728 7 9	507 1 8	122 11 1	927 6 3	28	84	138	279	14	2	15	6	54	35	58	38
1887-88	2,967 0 4	4,742 14 7	578 6 0	116 1 6	922 12 9	27	67	116	267	14	6	20	15	51	22	49	30
1888-89	2,797 5 9	4,215 7 11	573 14 2	123 14 2	535 7 9	30	62	98	274	8	6	21	2	44	29	48	36

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Administration and Finance.

The District School.

Statement showing number of Scholars and Result of Examinations of the Ferozepore Cantonment School from 1883-84 to 1888-89.

Year.	Number of Scholars.			Number of Candidates passed.			Remarks.
	Middle School.	Upper Primary.	Lower Primary.	Middle School.	Upper Primary.	Lower Primary.	
1883-84 ...	20	64	210	7 out of 9	12	44	Expenditure per month at present is as follows:— Rs. a. p.
1884-85 ...	25	78	217	4 out of 4	13	41	Teacher's pay ... 254 8 0
1885-86 ...	41	78	189	7 out of 9	26	36	Menial servants' pay 36 0 0
1886-87 ...	47	91	186	8 out of 13	23	40	Contingencies ... 40 0 0
1887-88 ...	77	102	146	6 out of 12	28	37	Total ... 330 8 0
1888-89 ...	82	86	158	7 out of 13	22	33	Charged to Provincial Fund Rs. 130-13-0; the rest realized from fees, subscriptions and endowments.

Medical.

There is a Civil Hospital at Ferozepore, a second class dispensary at Zíra and a third class at Mukatsar. They are all under the general control of the Civil Surgeon, and in the immediate charge of an Assistant Surgeon and two Hospital Assistants. Besides the above-mentioned dispensaries, there is also a third-class dispensary at Jalálabad in Mamdot, which is wholly maintained by the Mamdot State. There is a Lock Hospital of the first class in cantonments, which was opened in 1867. Table No. XXXVIII shows the working of the District dispensaries for the last few years.

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Administration and Finance.

Ferozepore Civil Hospital.

The date of the foundation of the Ferozepore Civil Hospital appears to be 1850. Formerly it was called a first class dispensary, but in the year 1881 it was raised from a first class dispensary to a Civil Hospital. It is situated about 100 yards south-east of the Delhi Gate of the city. The building contains two large wards situated on either side of operating, examination, dispensing, waiting, and Civil Surgeon's office rooms. These wards are for male in-door patients, one being reserved exclusively for Hindús and the other for Muhammadans. There is a separate female ward close to the main building. A small house for small-pox or cholera cases is situated at some distance from the dispensary compound. The Civil Hospital can afford accommodation for 52 beds.

The Police Hospital has been removed to a new building close to Police line in the Cantonment, and the old building taken over by the Municipal Committee for other purposes. A new Jubilee eye ward has been built, having a ward on either side of operating, and dark examination rooms, with bath-rooms and a verandah on three sides. This eye ward can accommodate four patients, and can also be utilized for poor Europeans and Eurasians. The hospital is in charge of an Assistant Surgeon permanently attached to the hospital, under the supervision of the Civil Surgeon. The establishment consists of one compounder, one dresser, and menials. The number of major surgical operations performed during the last five years is shown in the margin.

Year.	No. of operations.
1878	49
1879	69
1880	70
1881	72
1882	88

Ecclesiastical.

St. Andrew's Memorial Church contains sittings for 586 persons, and is served by a Chaplain on the Bengal Establishment of the Church of England. A large Roman Catholic Chapel has lately been built. The services are conducted by a Roman Catholic Chaplain. There is also a branch of the American Presbyterian Mission in the city. The Minister officiates as Chaplain to the Presbyterians among British troops, holding service for them in the prayer-room in cantonments.

Head-quarters of other departments.

The head-quarters of the North-Western Railway are at Lahore. The Rájputána-Málwa Railway is managed by a Traffic Superintendent at Ajmere and District Traffic Superintendent at Sirsa. The Chief Engineer's head-quarters are at Ajmere, and the Executive Engineer's at Sirsa. The Sirhind Canal is under the charge of the Executive Engineer, 4th Division, with head-quarters at Ferozepore. But a part of the canal in this district belongs to the 3rd Division, of which the head-quarters are at Ludhiána. The head-quarters of the Sirhind Canal Circle, under the Superintending Engineer, are at Umballa. The Grand Trunk Road from Ganda Singhwála to the 220th mile on the Ludhiána road is in immediate charge of a Subdivisional Officer of the Public Works Department, subordinate to the Executive Engineer, Jullundur Provincial Division, under the control of the Superintending Engineer, 2nd Circle, with head-quarters at Mooltan.

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Administration and Finance.

Head-quarters of other departments.

The military buildings, fort and arsenal are in charge of the Executive Engineer, Ferozepore Division, Military Works, with head-quarters at Ferozepore, and the Superintending Engineer, Sirhind and Lahore Commands, with head-quarters at Lahore. The telegraph lines and offices of the district are controlled by the Assistant Superintendent at Umballa. The district post offices are under the Postmaster at Ferozepore, who is in direct subordination to the Postmaster-General of the Punjab. The Executive Commissariat Officer is under the Deputy Commissary-General, Meean Meer.

Contonments, troops, &c.

The district of Ferozepore has but one military station in it—the cantonment of Ferozepore itself, situated about five miles east from the river Sutlej and about two miles from the city of the same name, and 75 miles from Ludhiána. The roads to Lahore, distance 45 miles, and to Ludhiána, and also to the town of Farídkot are metalled. The cantonment is well laid out and planted. Water is supplied by wells at an average depth of 25 to 30 feet in cold and hot weather respectively. The main feature of the station is the fort, which encloses the arsenal. This important and vast establishment is the source from which all the military stores and material are supplied to the southern part of the Punjab and Derájat. The garrison of the fort consists of a detachment of British Infantry and a garrison battery with its proper armament of guns. The cantonment is situated on a flat, arid plain, with no elevated features to relieve the monotony of the view.

The garrison consists of one Battery Field Artillery, one Battery Garrison Artillery, one Regiment European Infantry, two Regiments Native Infantry, and one Regiment of Native Cavalry. The number of troops cantoned at Ferozepore in the year 1889 is shown in the margin. The divisional head-quarters of the garrison is at Lahore.

	Number of Commissioned Officers.	Number of Non-Commissioned Officers and men.
Field Artillery	3	162
Garrison do.	5	125
British Infantry	31	983
Native Cavalry	13	623
Do. Infantry	14	898
Staff, &c.	12	...
Total ...	78	2,791

A large Commissariat Department is established here, and is the principal *depôt* for the supply of gun and siege train bullocks for the Punjab. These fine animals are bred at the Government farm at Hissár and are drafted into the service at four years of age. There are about 500 bullocks kept up here at all seasons ready for immediate use, and about 150 camels.

The district contains a large number of carts which are used in the grain trade; and camels in large numbers could be obtained at a few days' notice.

Within a radius of 20 miles are situated the famous battle-fields of the Sikh War.

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Administration and Finance.

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and totals of land revenue collections since 1868-69. Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence and working of the current Settlement will be found on the following pages.

Settlement of land revenue.

In 1840 Captain Lawrence made for the first time a five years' Settlement of *pargana* Ferozepore consisting of 64 villages, the *jama* of which was fixed at Company's Rs. 19,000, inclusive of *inám* lands. This term expired in 1845, and Captain Nicholson then continued the Settlement for one year longer at the same rate from *kharíf* 1845 to *rabi* 1846, and Mr. Daniell extended it for one year till the end of 1847; and Major F. Mackeson, the Commissioner and Superintendent, increased the amount of assessment by one-third, or to twenty-five thousand rupees, at which rate it remained till the Revised Settlement by Mr. Brandreth in 1855. The other *parganas* comprised in the Ferozepore district, and annexed from the Sikhs' Government at Lahore after the Campaign of 1845, were also summarily assessed from 1846 till the end of 1856; but, owing to the absence of statistics, it is impossible to supply an accurate account of them. In 1856, the *iláka* of the Nawáb of Mamdot was summarily assessed after its annexation in November 1855. It consisted then of 242 villages and 70 *chaks*, which were surveyed and mapped under the supervision of Mr. Thomson, Assistant Commissioner, and Muhammad Sultan, Extra Assistant Commissioner. The total *jama* proposed amounted to Rs. 83,786, inclusive of the sum of Rs. 6,223 derived from lease of jungle tracks, and the average rate of assessment was 12 annas a *ghumáo*. Originally this Settlement was sanctioned for a period of five years, but it lasted till the first Regular Settlement of *ilákás* Mukatsar in 1871—75. The statements showing by tahsíls the *jama* of the district for the last year in which the Summary Settlement was in force, as compared with the *jama* of the Regular Settlement, is given on the following statement showing the *jama* of the Summary and Regular Settlements of Ferozepore District:—

Name of Tahsíl.	*Jama* of the Summary Settlement.			*Jama* of the Regular Settlement.			Remarks.
	Rs.	a.	p.	Rs.	a.	p.	
Ferozepore ...	67,014	14	3	85,410	0	0	Rs. 5,937 on account of *jama* of the eight villages of *iláka* Chiruk are deducted, because these villages were given to Sardár of Kalsia; and Rs. 63,993 are added to the *jama* of *iláka* Mamdot, because its Regular Settlement had been effected in 1873.
Zira	1,57,085	1	0	1,86,814	0	0	
Moga	1,01,136	12	9	1,97,879	0	0	
Mukatsar ...	1,00,939	0	0	1,11,487	0	0	
Total ...	426,175	12	0	5,81,590	0	0	

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Administration and Finance.

Settlement of land revenue.

The operations of a Regular Settlement were set on foot under Mr. E. L. Brandreth, Deputy Commissioner of the district, early in 1852, and were brought to a close in 1855. The new assessment received sanction in the following year for a term of 30 years, to expire in 1883, with a proviso leaving the assessment of the Mukatsar Tahsíl open to revision after ten years. This course was adopted at Mr. Brandreth's own suggestion, on the ground that the Mukatsar villages had been only recently acquired, and were in an exceedingly backward condition, and might be expected to develop rapidly. In accordance with this proviso, when the Montgomery District was placed under Settlement in 1868, the Mukatsar Tahsíl, together with the Mamdot territory (annexed in 1864), was added to the charge of the Settlement Officer of that district. The revision of the assessment was completed in 1871-72.

Summary and regular assessments compared.

The summary assessment of the district, as constituted at the time when Mr. Brandreth's Settlement operations commenced, amounted to Rs. 4,98,660, of which Rs. 3,77,409 represented the actual State revenue, the remainder (Rs. 1,21,251) being alienated in *jágír* or remitted as *máfi*. Mr. Brandreth's assessment of the same area amounted to Rs. 5,03,438. The table given in the margin indicates the comparison between the two assessments. Before the conclusion of the Regular Settlement operations, however, other villages were attached to the district; and these being assessed at Rs. 1,16,238, the total assessment of the district, as finally concluded by Mr. Brandreth, was brought up to Rs. 6,19,676, of which the State share (*khálsa*) amounted to Rs. 4,46,385.

Description.	Summary Settlement.	Regular Settlement.
Khálsa	Rs. 3,77,409	Rs. 4,10,369
Jágír and *Máfi* ...	,, 1,21,251	,, 93,069
Total ...	Rs. 4,98,660	Rs. 5,03,438

This assessment, however, was to be partly progressive; and the full sum here mentioned was not to be reached until after a period of years differing in different parts of the district. Taking the year 1855-56 as the first in which the new assessment took effect over the whole district, the following detail may be given of the initial and ultimate amounts of the revenue*:—

Tahsíl.	Revenue, 1855-56.	Ultimate revenue to be realized after term of years.	Year in which the revenue was to reach its full development.
Ferozepore	Rs. 72,915	Rs. 80,144	1873-74
Zíra	,, 1,40,260	,, 1,49,223	1873-74
Moga	,, 1,66,474	,, 1,70,222	1864-65
Mukatsar	,, 23,492	,, 37,255	1864-65
Total	Rs. 4,03,141	Rs. 4,36,844	...

* The figures of this statement are taken from an Appendix to Mr. Brandreth's report. It will be seen that the total does not agree with that before given (Rs. 4,46,385). The difference seems to be due to re-arrangement of *khálsa* and *jágír* revenue.

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Re-settlement of Mukatsar and Mamdot.

In 1876 Mr. Purser reported his re-settlement of Mukatsar and Mamdot. In the former he revised Mr. Brandreth's assessments, which had (as already explained) been announced for a term of ten years only. In the latter he made a first Regular Settlement. In Mukatsar, Mr. Brandreth had imposed an initial demand of Rs. 47,477, rising gradually during its ten years' currency to Rs. 62,729; cultivation had since then increased by 81 per cent., and Mr. Purser finally assessed the tract at Rs. 98,330, being an increase of over 53 per cent. A further increase of Rs. 3,215 was demandable after ten years in certain villages in which the culturable area was exceedingly large.

In Mamdot, which had received an addition of 16 river estates since the Summary Settlement, the revenue had already been raised during currency of Settlement from Rs. 33,786 to Rs. 45,770. On the other hand, cultivation had increased by some 140 per cent. Mr. Purser assessed the tract at Rs. 63,993, rising to Rs. 67,440 after 10 years. The Settlement, both in Mukatsar and Mamdot, was sanctioned for a term of 20 years, dating from the *kharíf* of 1872-73 in Mamdot and of 1873-74 in Mukatsar.

The Settlements and the dates on which they expire are thus distinct for Mukatsar, Mamdot, and for the northern part of the district. Since the announcement of the demands, the normal operation of alluvion and diluvion and similar causes, has reduced the fixed land revenue demand to Rs. 5,16,405.

Fázilka assessment.

The current assessment of the Fázilka Tahsíl was made by Mr. J. Wilson in 1881, as a part of the Sirsa District, revising the first Regular Assessment of that district, which was made in the years 1852—64. He at the same time revised the assessment of *pargana* Babak, which had been assessed by Mr. Brandreth in 1857-58, as part of the Ferozepore District, on the deposition of the Nawáb of Mamdot, but which had afterwards been transferred to Sirsa. The results for the Fázilka Tahsíl as then existing were an increase of revenue from Rs. 54,999 to Rs. 94,650, equivalent to 72 per cent. on the amount of the former demand. But in the Sutlej *hithár* tract, owing to the uncertainty of the cultivation, which depends on the extent of the floods of the season, 51 villages were wholly or partly placed under a system of fluctuating assessment based on the crop rates stated in the margin.

Unirrigated crops.	... Rs.	0-8 per acre
Flooded crops ...	... { "	0-12 " "
	"	1-4 " "
Well crops	"	1-8 " "

The incidence per acre of the revenue in the tract left under fixed assessment is about 3 annas per acre.

Revision of Settlement, 1884—88.

The assessment of the northern part of the district, which was made by Mr. Brandreth for a period of 30 years, expired in 1882-83. Operations for the revision of the Settlement were commenced in 1884, and were carried out by Mr. E. B. Francis, Settlement Officer. The Moga Tahsíl was re-assessed with effect

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Administration and Finance.

Revision of Settlement, 1884-88.

from *kharíf* 1887, and the Zíra and Ferozepore Tahsíls with effect from *kharíf* 1888. The results of the new Settlement are shown by tahsíls in the margin. The figures given are those of the total demand without distinction between State revenue and assigned revenue. Low crop rates of 12 annas and 6 annas per *ghumáo* were also imposed as a water-advantage revenue on lands irrigated by Colonel Grey's system of inundation canals.

Tahsíl.	Former Revenue.	Revised Revenue.
	Rs.	Rs.
Moga	2,40,237	3,88,486
Zíra	1,60,987	2,22,313
Ferozepore	79,866	1,19,130
Total ...	4,81,090	7,29,929

The revenue derivable from this last named source will be about Rs. 30,000 per annum. Thus the total increase of revenue is about Rs. 2,87,000, equivalent to 60 per cent. on the amount of the former demand.

The revision of the assessment of the Mukatsar and Mamdot *parganás* was undertaken by the same officer immediately on the completion of work in the northern part of the tahsíl, but the revised assessments will not take effect until 1892-93 in Mamdot and 1893-94 in Mukatsar.

Current Settlement.

The incidence of the fixed demand per acre, as it stood in 1888-89, was Re. 0-8-0 on cultivated, Re. 0-6-4 on culturable, and Re. 0-6-2 on total area. The general revenue rates used for purposes of assessment are stated, as shown in the margin, at pages 635*ff* of the Famine Report (1879), the corresponding rates used at the previous Settlement being also given for purposes of comparison.

Class of Land.	Years of Settlement	Highest rate.	Lowest rate.
		Rs. a.	Rs. a.
Irrigated from wells	1856	1 6	1 3
	1872	Per well 12 0	Per well 8 0
	1888	Per well 12 0	Per well 6 9
Moist (*sailáb*) ...	1856	0 14	0 14
	1872	0 13	0 6
	1888	1 3	0 14
Dry	1856	0 9	0 6
	1872	0 13	0 6
	1888	0 14	0 10

The areas upon which the revenue is collected are shown in Table No. XIV, while Table No. XXIX shows the actual revenue for the last 14 years. The statistics given in the following tables throw some light upon the working of the Settlement :—Table No. XXXI, Balances, remissions, and *takávi* advances; Table No. XXXII, Sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA, Registration.

Cesses.

The cesses levied upon and in addition to the land revenue are shown in the margin in percentages.

Cess.	Ferozepore, Moga, Zíra.	Mukatsar and Mamdot.
	Rs. a. p.	Rs. a. p.
Local rate ...	8 5 4	8 5 4
Lambardárs ...	5 0 0	5 0 0
Patwáris	4 11 0	4 8 0
Road	1 0 0	1 0 0
School	1 0 0	1 0 0
Post	0 8 0	0 8 0
Chief headmen...	...	1 0 0
Zaildárs	1 0 0	1 0 0

Government lands, forests, &c.

Table No. XVII shows the area and income of Government estates. Table No. XIX shows the area of land acquired by Government for public purposes. There are no forests in the district.

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Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the periods of assignment, and the number of assignees for each tahsíl as the figures stood in 1881-82. The principal *jágírs* are those of Mamdot, Mahráj, and Bhúchan, the Bháís of Arnauli, Sidhuwál and Jhúmba, and the Sodhís of Buchoke.

Minor assignments.

Mr. Brandreth thus describes the origin of the minor revenue free grants of the district :—

"It is impossible within reasonable limits to describe all the different kinds of grants that have been upheld. Those conferred in perpetuity are generally for the support of Hindu or Muhammadan places of worship, for the maintenance of tombs, for keeping up *dharmsálás* or resting-places for travellers, for schools, for perpetual almsgivings, and such like purposes. The Ráni of Ferozepore always gave a small maintenance in land to the widows or heirs of those who fell in the numerous wars which she waged against her neighbour, the Chief of Farídkot. The Kardárs of the Lahore Government gave small rent free tenures to those who had rendered them any service, to *fakírs*, to those who sunk wells for the public good, &c. These and such like grants have been upheld either for life or for the term of Settlement. Besides the rent-free tenures referred to above, there are also villages and shares in villages, and separate plots rent-free in the *pargana* of Kot-Kapura, which was made over to the Rája of Farídkot as a reward for the good services rendered by him during the Sutlej Campaign, and regarding which it has been decided by superior authority that a separate account should be taken of them. The value of these estates is Rs. 9,143, of which Rs. 1,416 have been confirmed in perpetuity. In lieu of the remainder, as it lapses by the deaths of the present occupants, certain villages on the borders of this district, and now belonging to Farídkot, will be annexed."

Administration of inundation canals.

A full account of the introduction and the history of the inundation canals of the Ferozepore District is to be found in the printed reports of 1875, by Mr. H. C. Fanshawe, C. S., and that of Colonel Grey, for 1876-77. These canals are in charge of an Extra Assistant Commissioner as Superintendent, who has under him one Assistant Superintendent, an Overseer, two *naíb-tahsíldars*, five *dárogahs*, and a few other subordinate officials. The total cost of the establishment for the Ferozepore canals is about Rs. 9,800 per annum. The Extra Assistant Commissioner in charge has judicial powers, which are confined to cases connected with the administration of the canals. From September 1883, the canals of the Fázilka Tahsíl have also been placed under the charge of the Ferozepore establishment with some addition thereto, sanctioned by the Government, the annual cost of which amounts to about Rs. 1,200. Thus the entire cost of the present canal establishment is about Rs. 11,000 per annum. About the middle of October of each year, when all the canals are dry, the Extra Assistant Commissioner starts on tour, and inspects every head of canals, and whenever a change in the course of the river makes it necessary to find a new head for any of the canals, a suitable head is searched out there and then, and the Overseer is ordered to survey it at once, in order to fit it into the existing channel of the canal ; at the same time the silt deposited by the canals during the previous

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Administration and Finance.

Administration of inundation canals.

season is measured up, and thus it is found for each canal how much work the *ábnosh* has to do by dividing the cubic contents of the whole work of the number of acres irrigated by the same canal. When it is found how much work is to be done by each *ábnosh* village on the different canals, orders are issued for the clearance of silt, and while this is being done by the people themselves under the supervision of the out-door establishment, such as *náib-tahsíldárs* and *dárogahs*, &c., the Extra Assistant Commissioner, and his assistant go round and see the work carried on. When all the work is completed it is examined by the Surveyor, and, if found correct, passed by the Extra Assistant Commissioner, which generally takes place from end of April to end of May in every year, while the canals are opened. While the canals are running the out-door establishment look after the embankments and *bunds* during the time of high floods, special watchmen are appointed to watch the *bunds* and embankments night and day; and in the meanwhile the head of the canals are inspected by the head office establishment, as occasion requires, to find out how the heads of the canals are drawing water from the river.

In October, when the *girdáwari* or field inspection of the kharíf crop is made the *patwári* records the irrigated area, the *miráb* and the canal *dárogha* assisting, and the record is checked by the *girdáwari* and the *tahsíldár* or his *náib* when the returns are complete and papers received at the canal office, a date is fixed during the month of December of each year to hold a general meeting at a central point presided over by the Deputy Commissioner for the purpose of fixing the *bách*, or rate, for the ensuing year, which is done as follows :—

First, the detail of the area irrigated by each canal is read before the meeting; then the charges for the approaching year (beginning from April) are considered, and the latter distributed over the former. The rate *per ghumáo* is thus found, which varies according to the increase and decrease in irrigation in each year. The highest rate hitherto charged was Re. 0-4-0 per acre, and the lowest Re. 0-2-3. Each canal has a certain number of *mirábs*, or *water distributor*, whose duty it is to assist the dárogah of the canal in fixing the terms for the *ábnoshes* for taking water. These *mirábs* are, as a general rule, appointed from such lambardárs and landholders, as have helped the cause of irrigation and take an interest in the development of the scheme, and are paid four pies for every *ghumáo* irrigated, which amount, together with the two pies per *ghumáo* for the *patwári* who records the irrigated area, is charged to the *ábnosh* in addition to the rate or *báchh* which the latter has to pay for the maintenance of the establishment. These canals irrigate over 150,000 acres each season.

Sirhind Canal.

Two branches of the Sirhind Canal flow parallel to each other through the district in a direction generally north-east and south-west. The more northerly branch is termed the Abohar Branch and the southerly one the Bhatinda Branch.

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Sirhind Canal.

The Abohar Branch enters the district at 39½ miles of its length in the lands of Dáodhár, where its bed width is 74 feet and its maximum carrying supply 7½ feet depth of water, and terminates its course as a main canal, 126 miles from its head, near the village of Abohar, Fázilka Tahsil, where its capacity has been reduced to a bed width of 22 feet and a maximum depth of water 6 feet. The water is, however, carried on for another 18 miles in a main distributary called the Panjáwa Rájbaha, which ends on the boundary between this district and the Bikaner State into which surplus water is delivered.

The Abohar Branch is bridged at the following points :—

42 miles, Dáodhár lock and fall, inspection *choki*.
46 " Badhni bridges.
48 " Rania foot-bridge.
51 " Gholia fall, inspection *choki*.
54 " Phúlawála bridge.
58 " Chinowála fall, inspection *choki*.
60 " Dátewál foot-bridge.
64 " Samálsar Bridge.
66 " Samálsar fall, inspection *choki*.
72 " Sibián fall.
74 " Dhilwan bridge.
77 " Dhaipei (Farídkot State) bridge, inspection *choki*.
77 " Rewári-Ferozepore Railway bridge.
79 " Dhaipei foot-bridge.
81 " Nawa Hari (Farídkot State) fall.
86 " Purána Hari bridge.
90 " Assabutar bridge, inspection *choki*.
94 " Bhullar bridge.
99 " Sotha bridge.
102 " Maharájwála bridge, inspection *choki*.
105 " Sohaki foot-bridge.
107 " Jhurar bridge.
111 " Alamwála bridge, inspection *choki*.
113 " Sarwan fall.
116 " Kuttanwáli bridge.
120 " Chandan Khera bridge.
123 " Gobindgarh bridge, inspection *choki*.
126 " Regulator Panjáwa Rájbaha.

In addition to the inspection *chokis* mentioned above others have been built on certain main distributaries or rájbahás. These are :—

Rájbaha.		*Choki*.
Dhúlkot, 8	miles	Dhúlkot (Farídkot State).
Farídkot, 10	"	Dewewála (Farídkot State).
Ditto, 17	"	Dhimawála (Farídkot State)
Ditto. 27	"	Biring.
Jaitu, 9	"	Jaitu (Nábha State).
Ditto, 19	"	Mallan.
Ditto, 27	"	Chatiána.
Arniwála, 8	"	Mahabadar.
Ditto, 19	"	Dhipanwáli.
Ditto, 28	"	Kamálwála.
Panjáwa 6	"	Churiwála.

The Abohar Branch irrigates a large part of this district and portions of the Farídkot, Patiála and Nábha States. The irrigation is done by 14 main distributaries or rájbahás from which

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smaller channels termed minors or *kassís* carry water to out-lying villages, and distribute it more equally. The system of irrigation is complete, with the exception of an extension to be made to an area in the south-west corner of the Fázilka Tahsíl near the border of the Bikaner State.

At the 48th mile of the Abohar Branch the Sutlej Navigation Channel has its head, and, running in a north-westerly direction, tails into the river Sutlej between the villages of Palla and Megha.

This branch has a total length of 47 miles and bed width of 30 feet ; the banks, however, have been so arranged as to allow of its being widened to 60 feet hereafter, if necessary. The branch is not intended to be used for irrigation generally, though it has been found necessary to allow a small rájbaha from it for land which could not be watered from the Abohar Branch. The channel is intended for navigation purposes only, though also designed so that it can be used as an escape for the Abohar Branch. It is bridged at the following places :—

0	mile	Rania lock.
2	miles	foot-bridge.
5	,,	Chhirak lock and fall.
8	,,	foot bridge.
10	,,	Ghal lock and fall, inspection *choki*.
12	,,	foot-bridge.
15	,,	Jaimalwála lock and fall.
18	,,	foot-bridge.
19	,,	Baraghar lock and fall.
22	,,	Phidda lock and fall, inspection *choki*.
24	,,	Mudki bridge.
27	,,	Patli lock and fall.
28	,,	foot-bridge.
32	,,	Ghal lock and fall
33	,,	Pherushahr bridge, inspection *choki*.
36	,,	Ugoki lock and fall.
40	,,	Walur bridge, inspection *choki*.
43	,,	foot-bridge.
45	,,	Isewála bridge.
47	,,	Palla lock and fall, inspection *choki*.

Navigation is continued up to the city of Ferozepore by a still water channel, 4 miles long, called the Ferozepore Navigation Channel, which, taking out of the Sutlej Navigation Channel just below the Isewála bridge, runs first close along the district road, and then occupies a portion of the Sukkar Nala, a former river channel, and finally ends close to the city walls.

There is a needle lock on it from the Sutlej Navigation Channel and two foot-bridges over it in the 1st and 2nd miles.

Navigation cannot be carried on in the lower portion of the Abohar Branch below the 51st mile fall, though the bridges have been specially built for traffic hereafter, should it be decided to build the necessary locks.

Good unmetalled roads for country carts have been made along the boundaries of both the Abohar Branch and Sutlej Navigation Channel. All inspection *chokis* are furnished. Well

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built mill-houses and grain godowns have been erected for grinding flour by water-power, at the Gholia, Chinowál, Samálsar, Sibián, Nawa Hari and Sarawan falls on the Abohar Branch, and the Baraghar, Phidda and Ghal falls on the Sutlej Navigation Channel. Each mill-house contains 5 pairs of stones worked by native *panchakkis* or water wheels.

The Bhatinda Branch traverses the *pargana* of Mahráj and a portion of the Patiála State, and also two villages, Theona and Jhumba of the Mukatsar Tahsíl, and finishes 100 miles from the head in Patiála territory within 3 miles from the district boundary. At the tail is a regulator from which bifurcate two large rájbahás which irrigate a large number of Fázilka villages. There are in all 6 large rájbahás or main distributaries, which with their branches and minor channels irrigate a large area of the Mahráj, Mukatsar and Fázilka Tahsíls and the Farídkot and Patiála States.

The Bhatinda Branch is bridged at the following places :—

67 miles Mári bridge.
71 " Puhla bridge, inspection *choki.*
76 " Gobindpura bridge.
78 " Bibiwála fall, inspection *choki.*
82 " Bhatinda fall.
82 " Rájputána-Málwa Railway bridge.
84 " Bhatinda road bridge.
90 " Theona fall, inspection *choki.*
93 " Jhumba bridge.
96 " Jangirána bridge.
100 " Raike Regulator, inspection *choki.*

Besides the above-named inspection houses, the following have been built on main distributries :—

Kot Bhái Rájbaha.

8 miles, Goniána (Farídkot State) *choki.*
20 " Virak do. do.
29 " Hasner.

Theona Rájbaha.

19 miles, Marhna *choki.*

Suckchain Rájbaha.

16 miles, Rasúlpur *choki.*

Good unmetalled roads for country carts have also been made along the boundaries of the Bhatinda Branch.

A set of flour mills with godowns, containing 10 pairs of stones, has been erected at the Bhatinda fall, 82nd mile.

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TOWNS, MUNICIPALITIES AND CANTONMENTS.

Chapter VI.

Towns, Municipalities and Cantonments.

General statistics of towns.

At the census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule, the following places were returned as the towns of the Ferozepore District :—

Tahsil.	Town.	Persons.	Males.	Females.
Ferozepore	Ferozepore	39,570	23,971	15,599
Zíra	Dharmkot	6,007	3,183	2,824
	Zíra	3,492	1,929	1,563
Moga	Makhu	1,658	911	747
	Moga	6,430	3,588	2,842
Mukatsar	Mahráj	5,758	3,150	2,608
	Mukatsar	3,125	1,689	1,436

The distribution by religion of the population of these towns and the number of honses in each are shown in Table XLIII, while further particulars will be found in the Census Report in Table XIX and its Appendix and Table XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population; its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Ferozepore town: Description.

The town of Ferozepore is situate in N. latitude 30° 57′ and E. longitude 74° 39′, 645 feet above the sea level, on the old high bank of the Sutlej, 3½ miles from the present bed of the river. It is surrounded completely by a *kacha* wall with ten gates, of which the Delhi and Ludhiána towards the south, the Makhu towards the east, the Bánsánwála towards the north, and the Kasúr and Mooltan gates on the west, are the principal. By far the greater portion of the grain traffic enters the city by the Ludhiána Gate.

A metalled circular road girdles the wall round the city, and is 23,870 feet long. Some of the gardens in the city belonging to the native inhabitants lie along this road. The town is surrounded on all sides by hamlets twelve in number. The

principal of them are Basti Rahmán Tihária, towards the south, opposite the jail; Basti Tenkánwáli, towards the south-east; Basti Shaikhánwáli on the east; Basti Kambohán on the north; Basti Báwarián on the west; and Basti Bhattián, towards the south-west of the city.

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Ferozepore town: Description.

The town itself is divided into two parts by the main *bázár*, which runs from the Delhi Gate in the south to the Bánsánwála Gate in the north, and in which are to be found the shops of almost all the principal men in the city. The other streets are of less importance and have nothing remarkable in them, except the Ludhiána Gate *bázár*, where wheels for country carts are prepared in large numbers, the village carpenters who build the rest of the cart not being able to put wheels together. The gate of this bázár is of an elegant design, said to have been taken by Mr. Knox, Deputy Commissioner, from some gate at Baghdád, whence it is called the Baghdádi Gate. There are three principal markets in the city, *viz.*, Mandi Shikárpurián (also called Hira Mandi), Mandi Nauharián (also called Puráni Mandi), and Ganj Rámji Dás. The first is, perhaps, the finest of them all, surrounded on all sides with large double-storeyed buildings of the rich men carrying on the trade in iron in this market. The other two are chiefly remarkable for extensive dealings in grain, that take place in them, besides their being used as *depôts* for the storage of grain.

The streets of the city are generally wide and well paved, but the drainage system is very defective, and stands much in need of improvement. The Municipality have under consideration a new drainage scheme which, when carried out, would greatly enhance the healthiness of the town. Wells, of which there is a large number within the city, constitute at present the only source of water-supply of the town. The water is generally good, but it is believed that the water-table has greatly risen in almost all the wells since the opening of the district canals, of which three are to be found within the municipal limits. One of these canals runs round the greater part of the city.

Ferozepore can boast of no buildings of any architectural importance. The only one that deserves mention in this place is the Hindú temple, called the *Ganga mandar*, having a small garden attached to it, and situated near the Bánsánwála Gate.

The old fort of the city is now no more, but some traces of it are still left; the tomb of a Muhammadan saint, called Núr Shah Vali, situate on an eminence opposite the tahsil indicates its site. The tomb is considered by the Muhammadan community to be a place of great sanctity, and even now large numbers gather around it every Thursday. There are two tanks in the city—one inside the walls, called *Ráni-ka-taláb* after Ráni Lachman Kaur, once the ruler of Ferozepore; and the other outside the Delhi Gate and built by the Municipality. Both of these tanks are fed by water from a district canal (the

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Ferozepore town : Description.

Shahrwah). The principal buildings outside the city are the dispensary and the school-house, situated opposite to each other on the Knox Road about 100 yards from the Delhi Gate. The Municipal Hall is a fine buiding erected at the expense of the Municipality, has a small garden attached to it, and is also situate on the Knox Road a little to the south of the dispensary and the school-house. Near it is the District Board house, a smaller but good-looking building. Still further towards the cantonments and on the east side of the Knox Road is the Ferozepore Jail, having a garden attached to it. There are four *saráis* outside the city, of which the principal are—one belonging to Rái Nágar Mal, and situate on the Knox Road close to the dispensary ; and another belonging to Lála Rám Kaur.

Cantonments.

The cantonments lie to the south at a distance of about two miles from the city. They are connected with the city by the Knox Road, the most beautiful road in the station. Large shady trees and green grass line the whole length of the road on both sides ; and it is kept clean and well sprinkled with water by the Municipality, and is resorted to for evening walks and drives by all sections of the community. The district court-house is situate within the cantonment limits. The cantonments were first constituted in the year 1839, since when they have been continuously occupied by troops. The garrison is noticed at page 122.

History.

Ferozepore was founded, according to one tradition, in the time of Feroz Shah, Emperor of Delhi, A.D. 1351—1387, but was in a declining state at the period of British annexation. According to a census taken by Sir Henry Lawrence, in 1838, the population was 2,732 ; and in 1841, chiefly through the exertions of Sir Henry Lawrence, it had risen to 4,841. The market-place towards the east of the old fort was built by him, and the main *bázar* was also completed under his directions ; the oldest street in the town being the one now called the Purána Bázár. Since the successful close of the first Sikh War, the peace of the district has never been broken, except during the Mutiny in 1857, when one of the native regiments stationed at Ferozepore broke out into revolt and plundered and destroyed the buildings of the cantonments. The arsenal and magazine were, however, saved without loss of life, and the mutineers subsequently dispersed. The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town including cantonments.	1868	36,453	22,080	14,373
	1881	39,570	23,971	15,599
Municipal limits	1868	20,592	...	...
	1881	20,870	...	...

Population and vital statistics.

The constitution of the population, by religion and the number of occupied houses, are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report

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Population and vital statistics.

of 1881. The annual birth and death-rates per *mille* of population since 1868 are given in the margin, the basis of calculation being in every case the figures of the most recent census. The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Year.	*Birth-rates.*			*Death-rates.*		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ...	...	...	...	10	9	11
1869 ...	...	...	...	22	23	20
1870 ...	22	20	15	30	28	32
1871 ...	40	37	18	34	32	37
1872 ...	36	19	10	37	32	41
1873 ...	28	17	5	36	34	39
1874 ...	37	21	14	21	20	23
1875 ...	32	17	22	34	31	37
1876 ...	30	18	19	86	82	92
1877 ...	26	15	17	33	34	32
1878 ...	50	27	16	88	77	102
1879 ...	32	18	11	58	63	52
1880 ...	48	27	13	49	49	48
1881 ...	47	24	17	52	49	55
1882 ...	32	17	15	25	27	23
1883 ...	44	24	20	22	21	24
1884 ...	44	24	20	34	31	37
1885 ...	41	22	19	33	36	29
1886 ...	43	20	23	33	34	32
1887 ...	40	22	18	40	39	42
Average ...	37	20	14	45	43	47

Taxation, trade, &c.

The municipality of Ferozepore was first constituted in December 1867. It is now a municipality of the second class. The committee consists of two *ex-officio* members, the Civil Surgeon, and the District Inspector of Schools, and 19 other members, of whom 14 are elected and the rest are nominated by Government. The income of the municipality is chiefly derived from octroi levied on almost all goods brought within the municipal limits.

The district of Ferozepore is pre-eminently the grain-producing district of the Punjab, the staple articles being gram, wheat, and rape-seed. The wheat trade has of late been considerably developed, and large quantities are exported to Karáchi for shipment to Europe. The town is a favourite *depôt* for the storage of grain, which remains collected in immense quantities, and is re-exported whenever favorable opportunity is found by the grain-dealers. Iron is also imported in large quantities direct from England, and is then sent out for distribution in the adjoining districts.

Institutions and public buildings.

The only institutions in the town itself are the Charitable Dispensary and the District School. There is an Orphan Asylum in the cantonments kept up by the local Arya Samáj. Hindú and Muhammadan orphans are well brought up and receive a good training. The expenses of the asylum are defrayed from subscriptions and donations of private individuals.

Dharmkot town.

Dharmkot is a small town of 6,007 inhabitants, situated on the old route to Ludhiána from Ferozepore. The original name of Kutabpur was changed to Dharmkot by the Sikh Chief Tára Singh Dallewála, in 1760, when he subdued the *ilákás* of Kariál and Jalálabad, and built a fort and established himself here. The fort has now disappeared. This place is only a few miles from the Grand Trunk Road between the above two

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Dharmkot town.

towns; and, as it has a good *bázár* and is the only town in this neighbourhood, a considerable trade is carried on here in piece-goods, which are brought to this market *viâ* Ludhiána, and sold to all the people in the neighbourhood. There are some well-to-do native merchants here who possess brick houses of two and three storeys high. There is no wall around Dharmkot, nor is there any building of importance. It has a good *bázár* mostly of brick shops, a *thána* and school house, and a brick *sarái* with a good well in it, and two rooms for European travellers on each side of the sarái. A bricked tank is being made near the town. The Municipality consists of eight members. The members are appointed by nomination. Its income for the last few years is shown in Table No. XLV and is derived from a tax levied on all goods brought in for sale. The reason why the municipal revenue is so small is, that the large dealers and money-lenders of this place do not bring their produce in to the city, but leave it in the villages where it is grown, and so it escapes octroi. There are no *chaukidárs*, but a police establishment maintained by the Municipality. Formerly the head-quarters of the *tahsíl* were located at Dharmkot. About thirty years ago the *tahsíl* was removed to Zíra, but it appears that Dharmkot has not suffered in any way from this change. The railway line between Ludhiána and Ferozepore now in contemplation, if constructed, is likely to pass not far from this place, which will probably add to its importance.

The population, as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. No separate statistics of births and deaths are available.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	5,379	2,750	2,629
	1881	6,007	3,183	2,824
Municipal limits	1868	5,379	...	...
	1875	5,467	...	...
	1881	6,007	...	...

Zíra town.

Zíra is a small place of 3,492 inhabitants situated on the old unmetalled road from Ferozepore to Ludhiána, about 12 miles from the Grand Trunk Road and 24 miles east of Ferozepore. The grain produced here, as also in the adjacent villages, goes to Ferozepore and Ludhiána, which are both export markets. The town contains mostly mud houses, a bricked tank (not quite complete yet) and a few brick shops. It has two *bázárs* (no grain market), a *tahsíl*, *thána*, schoolhouse, a dispensary, a small house for the municipality, and a brick *sarái* with a good well near it, and two rooms on each side of the *sarái* for European travellers. It has no walls. One of the inundation canals passes through Zíra, and has improved the appearance of this place by the gardens which have been planted near and at Zíra, also six water-mills are worked by the canal during the inundation season. There is also a stable for stallion house and a donkey kept here

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Zíra town.

by Government for breeding purposes. The Municipal Committee consists of 10 members appointed by nomination. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax levied on all goods brought in for sale. There are no *chaukidárs* here, but a police establishment maintained by the Municipality. Zíra was formerly an ordinary village when the head-quarters of the *tahsíl* were at Dharmkot, but since the transfer of the *tahsíl* from Dharmkot to Zíra, about 30 years ago, this place has much improved in every respect, and is increasing in size gradually. In 1853 its population was only 2,702 souls. The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	3,010	1,583	1,427
	1881	3,492	1,929	1,563
Municipal limits	1868	3,010	...	...
	1875	3,471	...	...
	1881	3,492	...	...

Details of sex will be found in Table No. XX of the Census Report of 1881. No separate statistics of births and deaths are available.

Makhu town.

Makhu is a small place of 1,658 inhabitants, not far from the left bank of the Sutlej, at the point where it joins the Beás and about 12 miles from Zíra. Although there is no market place, a considerable trade in *gur* and *shakar* (country brown and coarse sugar) is carried on here owing to the fact that this small town is at the point where traffic towards Ferozepore from Kapurthala and Jullundur crosses another line of traffic between Amritsar and the Moga country. The place is hardly more than one long street or *bázár* without a wall or any building of importance. It has a *thána*, school-house, and a small brick *sarái* with a room for European travellers in it. The municipality consits of six members appointed by nomination. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax levied on all goods brought in for sale. Makhu was a very small place formerly, but since the introduction of the inundation canals by Colonel Grey there is a perceptible improvement in the condition of this place, as also in the villages round about, though it is improbable that it should ever become a large commercial town of any importance. The surrounding country is nearly impassable from June to October. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	1,065	590	475
	1881	1,658	911	447
Municipal limits ...	1868	1,065	...	...
	1875	1,713	...	...
	1881	1,658	...	...

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Moga town.

Moga is a large village of mud houses and shops containing 6,430 inhabitants. The village itself is situated about a mile from the Grand Trunk Road between Ferozepore and Ludhiána; but the *tahsíl* and other public buildings stand on the said road about 34 miles from Ferozepore and 43 from Ludhiána. There is a considerable trade in grain carried on at Moga and its vicinity with Ludhiána on the one side, and Ferozepore on the other, both being large grain markets and export towns. The village of Moga (it can hardly be called a town) has no wall and possesses no building of any importance; it is divided into two parts, or *pattís*, each of which has a single small *bázár* of mostly mud shops. There is no grain market here, as the cultivators of this place, as also those of its neighbourhood, take the agricultural produce of their locality in their own carts to Ludhiána and Ferozepore. There is a school-house and a small dispensary. The *thána* is included in the same building with the *tahsíl*, with a rest-house for police and district officers. There is a brick *sarái* and a small *bázár* opposite the *tahsíl* and a bricked tank which is filled in the rainy season with rain water. The water of Moga is slightly brackish, but wholesome. There is no encamping ground at Moga, as it is intermediate between two encamping grounds—Dagru and Mahna. The Municipal Committee of the village of Moga consists of eight members, appointed by nomination. The Municipality was constituted in June 1883. Its income is derived from octroi or *chungi* tax levied on all goods which come in for sale. More than 30 years ago, when the *tahsíl* was established at Moga, this village was very small and of little local importance, but it has since improved a great deal owing to the Grand Trunk Road going through it to the two great trading towns; and it is possible that when the railway line between Ferozepore and Ludhiána, now in contemplation, is completed this village may become a populous town on account of its being the centre of the grain producing part of the district. The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. No separate statistics of births and deaths are available.

Year of census.	Persons.	Males.	Females
1868 ...	4,844	2,600	2,244
1881 ...	6,430	3,588	2,842

Mudki town.

Mudki is a large village with a population, according to the census of 1881, of 3,752 persons, chiefly Sidhu Jats, with some Dogars, &c. It possesses one or two money-lenders of considerable wealth, one of whom has built a brick tank and a temple on the road. There is a rest-house. But there is little trade or traffic. The road to Karnál on which the town is situated is now little used; another road between Zíra and Farídkot crosses it here. The Municipality consists of eight members appointed by nomination. No separate statistics of population are available.

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Town of Mahráj.

Mahráj is a Sikh village of 5,758 inhabitants, situated to the south of, and about 36 miles from, Moga *Tahsíl.* It is really an aggregation of four large villages, the head-quarters of the Mahrájkián Jats, a branch of whom formed the Phulkián clan, to which belong the Chiefs of Patiála, Jínd, and Nábha. A pond called the Tilkara is looked upon as sacred, and offerings are made monthly to the guardian priest, who is elected by the whole community. The Mahrájkián, who are *jágirdárs* of the surrounding country, form a distinct community. Physically they are a fine race; but they are difficult to control, very litigious, and tenacious of their rights. They have the reputation of eating opium to excess. Mahráj, although al arge village, is not of any importance from a mercantile point of view. It is in the heart of the most sandy part of the district. The agricultural produce of this place and its neighbourhood are taken to Ludhiána for sale. This village contains roomy mud houses and mud shops scattered all over the village without any regular *bázár*. There is no grain market, no *thána, sarái*, or any other building of importance. There is no Municipality here. The six *chaukidárs* are paid by a *chaukidári* tax levied per hearth on all residents. No change worthy of notice has taken place in this village during the last 30 years, but, now that a branch of the Sirhind Canal has passed through the lands of Mahráj, improvements may be anticipated. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. No separate statistics of births and deaths are available.

Year of census.	Persons.	Males.	Females.
1868	5,681	3,126	2,555
1881	5,758	3,150	2,608

Town of Mukatsar.

Mukatsar is a small town of 3,125 inhabitants, about 35 miles to the south of Ferozepore, and about 20 miles from the river Sutlej. After Fázilka it is the largest town and principal trade-mart of the western portion of the district. The roads leading to this place from Ferozepore and Sirsa, &c., are very sandy, and in several places almost impassable by bullock carts. But Mukatsar is now on the branch line which runs from Kot-Kapura to Fázilka and its trade is increasing.

The town itself is an ordinary collection of native houses, mostly of mud, but a few brick buildings, some of which are two to three storeys high, and a wide *bázár* improves its appearance; especially the handsome Sikh shrine or *gurdwára* with its lofty flagstaff, which stands on a large tank adds not only to the appearance of the place but also to its importance. Guru Gobind Singh's followers were massacred here by the officers of the Muhammadan Emperor, and the place has since become a sacred one to the Sikhs of the surrounding districts. The construction

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Mukatsar town.

of the tank began during Mahárája Ranjít Singh's time, and was completed by the help of the Rájás of Patiála, Jínd, Nábha and Farídkot.

A village having a revenue of Rs. 2,500 per annum is held in jágír on behalf of the temple. The income is spent in keeping up a *langar*, or public cook-house, where every day poor men and travellers are fed, and also for other necessary expenses, as repairs to the shrine, &c. A large fair is held here every year about the middle of January, when 30,000 to 50,000 people assemble here for two days to bathe in the tank, (see page *ante*. Mukatsar has a single *bázár* mostly of brick shops without any wall round the town. There is a school-house, a Municipal Committee house, a dispensary, *tahsíl*, *thána*, and a brick *sarái* with encamping ground, and a good well in the *sarai*. There are two rooms on each side of the *sarái* for European travellers. A metalled road connects the *tahsíl* and *sarái* with the Railway station which is on the north side of the town.

The Municipal Committee consists of seven members appointed by nomination. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax levied on the goods brought in for sale. The place is gradually increasing both in size and importance, especially on account of the railway line which passes through Mukatsar. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	4,694	3,434	1,260
	1881	3,125	1,689	1,436
Municipal limits...	1868	4,694	...	...
	1875	2,983	...	...
	1881	3,125	...	...

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. No separate statistics of births and deaths are available.

Fázilka town.

When, in 1844, the tract of country on the Sutlej was ceded by Baháwalpur, there was no village where Fázilka now stands; but Mr. Vans Agnew, the first officer stationed there, built himself a bungalow, from which the place became known as *Bangla*, a name still given to the town and the *tahsíl* by the people. Two years later Mr. Oliver established a few shops there, and gave the place the name of Fázilka from

Chapter VI.

Towns, Municipalities and Cantonments.

Fázilka town.

Fázil, one of the early Wattu settlers. Its favorable position near the Sutlej has enabled it to engross almost the whole of the export trade from the great desert tract towards Sind, and made it very soon a flourishing mart, and its population and trade have steadily increased. Its population at the three enumerations which have taken place is shown in the margin. The numbers more than doubled within a period of 13 years. More than two-thirds of the total population are Hindús, and almost all the inhabitants are engaged in trade and operations connected with it. The greater part of the trade is in the hands of Aroras from the west and south, some of them branches of important firms of Mooltan, Shikárpur and other towns towards Sind. The imports of grain, sugar, and ghi during the past six years, according to the municipal returns, were as shown in the margin. The trade in grain consists chiefly in the export of barley, gram and oilseeds from the *rohi* tract towards Mooltan and Karáchi, and varies with the nature of the harvests and the demand in that direction. Fázilka also exports large quantities of wool and *sajji* from the *rohi* tract, and imports sugar and articles of metal in exchange. A branch of the Rájputána-Málwa Railway now runs from Kot-Kapura *viá* Mukatsar to Fázilka, and the trade of the place is increasing. An hydraulic press has been set up for the compression of wool and other bulky articles for railway transit. Fázilka is a second class municipality with a Committee of nine members, of whom one-third are nominated *ex-officio* and two-thirds are elected. Its income which is principally derived from a low octroi on all imports has been as shown in the margin for the last three years. The town has been laid out with wide rectangular streets, and comprises some very spacious market places in which the camel caravans from the desert country may alight and unload their goods. An Extra Assistant Commissioner, (native) is stationed here in charge of the subdivision. Besides the usual *tahsíl* and *thána* buildings, there is a small mud fort made by Mr. Oliver in the Mutiny. His bungalow is still standing, surrounded by a garden some distance from the town, overlooking an old branch of the river. There is a rest-house near the *tahsíl*. The school occupies a handsome building, forming part of a well built *saráі*. There is also a dispensary. The town is rapidly extending in more than one direction beyond its original bounds.

Year.	Population.
1868	3,406
1875	4,346
1881	6,851

	Grain.	Sugar.	Ghi.
	Mds.	Mds.	Mds.
1886-87 ...	467,379	36,961	1,062
1887-88 ...	381,716	31,425	1,487
1888-89 ...	500,625	35,164	1,358

	Rs.
1886-87 ...	12,873
1887-88 ...	12,157
1888-89 ...	16,264

Fázilka town.

The following statement shows the quantity or value of the chief articles imported which paid duties in each of the municipal towns in the years 1887-88 and 1888-89:—

Municipal Town.	Year.	Grain.	Sugar.	Ghi.	Other articles of food and drink.	Drugs and Spices.	Fabrics and Clothing.	Metals.
		Mds.	Mds.	Mds.	Mds.	Rs.	Rs.	Rs.
Ferozepore ...	1887-88	322,433	36,396	3,286	19,746	52,095	3,37,723	1,22,966
	1888-89	338,818	32,398	3,103	20,505	56,558	3,62,431	1,42,103
Fázilka ...	1887-88	381,716	31,425	1,487	18,775	27,072	2,71,015	30,322
	1888-89	500,625	35,164	1,358	17,659	35,107	3,21,677	36,703
Mukatsar ...	1887-88	18,078	6,441	201	13,167	5,328	64,378	11,030
	1888-89	18,775	9,200	242	8,262	5,145	79,080	11,998
Dharmkot ...	1887-88	37,804	4,579	61	11,169	13,328	44,655	7,028
	1888-89	45,251	6,592	52	10,113	12,298	51,031	8,094
Zíra	1887-88	47,116	6,216	246	10,115	4,831	60,866	7,025
	1888-89	47,206	5,316	157	12,109	3,155	49,296	5,137
Makhu	1887-88	19,176	3,441	14	3,133	2,889	19,151	1,608
	1888-89	17,345	3,558	12	2,320	2,655	19,305	1,192
Moga	1887-88	4,991	2,768	38	4,479	1,649	33,225	1,875
	1888-89	2,904	3,115	55	3,906	1,517	38,927	2,189
Mudki	1887-88	7,594	2,558	57	3,692	1.855	11,916	770
	1888-89	9,013	2,320	37	3,079	1,616	13,222	220

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

FEROZEPORE DISTRICT.

(INDEX ON REVERSE).

STATISTICAL TABLES.

Table No. II. showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1883-84.	*1884-85.	1885-86.	1886-87.	1887-88.	
Population	†650,519	746,176	...	...	...	Taken from agricultural statements.
Cultivated acres	1,400,956	1,851,202	1,873,896	1,914,474	1,963,772	
Irrigated acres	192,466	267,926	432,656	393,501	475,512	
" from Government works	75,460	75,460	117,765	116,003	231,608	
Assessment, land revenue, Rs. ...	6,38,619	6,36,619	7,33,553	7,04,295	7,57,504	Taken from Table No. VIII.
Revenue from land, Rs. ...	5,15,609	5,99,767	5,87,337	5,79,678	5,79,678	Taken from Table No. III of Administration Report.
Gross revenue, Rs.	7,84,966	9,03,199	9,07,847	9,18,780	9,18,780	
Number of kine	...	...	383,453	388,037	397,669	Taken from Agricultural Statement No. XIV.
" " sheep and goats ...	...	...	181,179	167,901	188,029	
" " camels	...	...	12,793	16,041	11,582	
Miles of metalled roads	86	..	...	...	...	Taken from Table No. I of Administration Report.
" unmetalled roads ...	710	829	829	829	829	
" railways	...	131	131	131	131	
Police staff	555	698	677	672	672	Ditto No. III.
Prisoners convicted	3,134	2,406	3,188	3,731	3,756	From District Office.
Civil suits—number	11,344	11,975	11,488	12,192	13,076	
" —value in Rs. ...	6,00,897	8,69,521	7,91,890	10,28,953	10,09,918	
Municipalities—number	8	8	8	7	7	
" —income in Rs. ...	59,206	52,882	45,516	52,023	51,450	
Dispensaries—number of	4	5	5	5	5	
" —patients	25,453	35,666	39,622	37,662	31,843	
Schools—number of	...	...	...	66	69	
" —scholars	...	...	...	3,425	3,713	

* Part of the Sirsa District was added to this district in November 1884.
† Inclusive of Fázilka.

Table No. III, showing RAINFALL.

1		2	3	4	5	6	7
Rain-gauge Station.		ANNUAL RAINFALL IN TENTHS OF AN INCH.					
		1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	Average.
Ferozepore ...	City	141	156	133	149	...	145
	Sadar	144	177	117	...	98	134
Zíra		95	...	119	204	135	138
Moga		172	...	104	159	159	148
Mukatsar		200	127	27	138	87	116
Fázilka		163	110	...	105	52	91

Fázilka was added to this district in November 1884.
Taken from weekly rainfall statements.

Table No. IIIA, showing RAINFALL at HEAD-QUARTERS.

1	2	3	1	2	3
	ANNUAL AVERAGES.			ANNUAL AVERAGES.	
MONTHS.	Number of rainy days in each month, 1883—1888.	Rainfall in tenths of an inch in each month for 35 years.	MONTHS.	Number of rainy days in each month, 1883—1888.	Rainfall in tenths of an inch in each month for 35 years.
January	2	11	October...	1	6
February	1	8	November	...	...
March	1	8	December	1	5
April	1	6			
May	1	6	1st October to 1st January	2	11
June	3	23	1st January to 1st April ...	4	27
July	4	70	1st April to 1st October ...	15	185
August	4	53			
September	2	27	Whole year	21	223

Taken from the Meteorological Report prepared monthly in the District Office.
NOTE.—Fázilka was added to this district in November 1884.

Table No. IIIB, showing RAINFALL at TAHSIL STATIONS.

1	2	3	4	5
	AVERAGE FALL IN TENTHS OF AN INCH FROM 1873-74 TO 1888-89.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st April	1st April to 1st October.	Whole year.
Ferozepore	11	27	185	223
Zíra	12	32	207	251
Moga	12	27	170	209
Mukatsar	7	14	116	137
Fázilka	7	14	102	123

Taken from the Meteorological Report of 1887-88.

Table No. V, showing the DISTRIBUTION of POPULATION.

1		2	3	4	5	6	7
DETAILS.		District.	Tahsíl Feroze-pore.	Tahsil Zíra.	Tahsíl Moga.	Tahsíl Mukatsar.	Tahsíl Fázilka.
Total square miles, 1887-88		*4,076·65	465·75	493·57	806·37	942·89	1,368·07
Culturable square miles, 1887-88		760·2	57·1	58·9	26·1	134·5	483·6
Cultivated square miles, 1887-88		3,098·3	362·6	395·5	746·1	749·8	814·3
Square miles under crops (average 1884-85 to 1887-88)		2,266·7	278·0	343·7	689·5	547·3	427·3
Total population		746,176	153,168	164.548	221,169	111,634	95,657
Urban population		72,896	39,570	11,157	12,188	3,125	6,856
Rural population...		673,280	113,598	153,391	208,981	108,509	88,801
Total population per square mile		183·03	328·8	333·1	274·2	118·4	69·9
Rural population per square mile		165·1	243·7	310·7	259·1	115·1	64·9
Towns & Villages.	Over 10,000 souls	1	1	...	...	...	Fázilka was not attached to this district in 1881. Details are not available.
	5,000 to 10,000 ,, ...	3	...	1	2	...	
	3,000 to 5,000 ,, ...	12	1	2	8	1	
	2,000 to 3,000 ,, ...	30	...	5	22	3	
	1,000 to 2,000 ,, ...	103	16	23	53	11	
	500 to 1,000 ,, ...	213	47	68	55	43	
	Under 500 ,, ...	827	258	245	59	265	
	Total	1,189	323	344	199	323	
Occupied houses ...	Towns	10,832	7,035	1,605	1,758	434	
	Villages	63,597	10,656	16,714	24,779	11,448	
Unoccupied houses	Towns	4,447	3,062	998	285	102	
	Villages	10,540	2,865	2,860	3,095	1,720	
Resident families ...	Towns	17,973	11,640	2.831	2,789	713	
	Villages	124,490	23,940	33,827	44,739	21,984	

Details of area taken from Statements V and VIII of the Agricultural Statements, and details of population taken from the District Office.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9
			Males per 1,000 of both sexes.		Distribution of Immigrants by Tahsils.			
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Ferozepore.	Zíra.	Moga.	Mukatsar.
Sirsa	4,800	7,790	416	560	643	115	680	3,362
Umballa	1,614	633	532	649	677	234	546	157
Ludhiana	14,282	10,265	384	396	1,120	3,261	9,119	782
Jullundur	10,632	6,203	530	397	1,722	5,641	2,920	349
Hoshiárpur	7,265	329	587	684	986	1,774	3,961	544
Amritsar	7,691	2,221	617	235	2,456	3,946	930	359
Gurdáspur	2,859	231	621	532	951	1,241	496	172
Siálkot	1,277	116	644	603	893	172	117	95
Lahore	15,773	10,816	565	442	9,503	2,362	396	3,512
Montgomery	3,541	2,148	426	512	394	107	30	3,010
Native States	38,252	31,007	378	400	5,035	5,110	19,002	9,105
N.-W. P. and Oudh	8,184	...	652	...	7,105	134	651	294
Rájputána	2,100	...	603	...	1,037	44	495	524

Note.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9
	District.			Tahsils.				Villages.
Religion.	Persons.	Males.	Females.	Ferozepore.	Zíra.	Moga.	Mukatsar.	
Persons	650,519	...	...	153,168	164,548	221,169	111,634	584,479
Males	...	357,319	...	86,366	89,047	121,076	60,830	318,898
Females	...	...	293,200	66,802	75,501	100,093	50,804	265,581
Hindús	168,645	93,910	74,735	34,334	30,815	66,936	36,560	140,862
Sikhs	168,816	93,490	75,326	15,034	25,840	105,025	22,017	159,757
Jains	811	479	332	147	338	107	219	537
Buddhists	...	...	...	...	...	...	...	...
Zoroastrians	9	7	2	9	...	...	...	...
Musalmáns	310,552	168,073	142,479	101,963	107,535	49,096	51,938	283,306
Christians	1,686	1,360	326	1,681	...	5	...	17
Others and unspecified	...	...	...	...	...	...	...	...
European and Eurasian Christians	1,590	1,311	279	1,585	...	5	...	...
Sunnís	298,636	161,642	136,994	96,234	105,202	48,621	48,579	272,117
Shiahs	1,225	648	577	363	404	435	23	985
Wahábis	190	96	94	4	...	9	177	190

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census Report o 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6
		Distribution by Tahsils.			
Language.	District.	Ferozepore.	Zira.	Moga.	Mukatsar.
Hindústáni	15,450	12,957	197	983	1,313
Punjábi	633,110	138,382	164,266	220,174	110,288
Pashtu	256	218	...	5	38
Pahári	37	21	16	...	...
Kashmíri	26	24	2	...	...
Persian	9	9	...	...	...
English	1,439	1,534	...	5	...

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or Tribe.	TOTAL NUMBERS.			MALES BY RELIGION.				Proportion per mile of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalmán.	
	Total population ...	650,519	357,319	293,200	93,910	93,490	479	168,073	1,000
6	Pathán	3,122	1,807	1,315	...	...	...	1,807	5
1	Ját	186,576	102,990	83,586	13,235	75,338	...	14,417	287
2	Rájpút	39,538	21,444	18,094	1,924	169	...	19,351	61
46	Dogar	14,443	7,988	6,460	...	...	...	7,983	22
8	Gujar	12,013	6,518	5,495	22	...	...	6,496	19
7	Aráín	51,043	27,293	23,750	2	1	...	27,290	78
33	Kamboh	5,208	2,758	2,450	701	50	...	2,007	8
51	Mahtam	5,954	3,108	2,846	2,515	17	...	576	9
17	Shekh	6,806	3,840	2,966	...	...	...	3,840	10
3	Brahman	12,079	7,051	5,028	6,924	124	3	...	19
24	Saiyad	3,134	1,692	1,442	...	...	...	1,692	5
35	Faqír	3,651	2,175	1,476	352	11	...	1,812	6
21	Nái	9,794	5,254	4,540	1,497	942	...	2,815	15
25	Mirási	7,434	3,907	3,437	4	...	...	3,993	11
14	Banya	11,451	6,402	5,049	6,283	41	78	...	18
16	Khatri	9,174	5,331	3,843	4.940	391	...	...	14
10	Arora	13,306	7,380	5,926	6,862	518	...	...	20
71	Báwaria...	8,130	4,081	4,049	3,496	549	...	36	12
4	Chúhra	68,905	37,193	31,712	24.449	3,447	...	9,297	106
5	Chamár	13,501	7,582	5,919	6,198	1,310	...	74	21
19	Mochi	18,386	9,930	8,456	...	...	...	9,930	28
9	Juláha	20,434	11,030	9,404	25	...	...	11,005	31
15	Jhínwar...	9,945	5,479	4,466	2,336	181	...	2,962	15
28	Máchhi	13,935	7.524	6.411	...	...	...	7,524	22
22	Lohár	7,097	3,878	3,219	372	694	...	2,812	11
11	Tarkhán	21,424	11,816	9,608	1,893	6,561	...	3,362	33
13	Kumhár...	15,254	8,272	6,982	1,041	409	...	6,822	23
32	Dhobi	11,649	6,808	4,841	1,010	1,501	...	4,297	18
23	Teli	10,938	5,971	4,967	24	...	...	5,947	17
30	Sunár	4,812	2,612	2,200	1,357	600	...	655	7

NOTE.—These figures are taken from Table No. VIIIA of the Census Report of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5	1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or Tribe.	Persons.	Males.	Females.	Serial No. in Census Table No. VIIIA.	Caste or Tribe.	Persons.	Males.	Females.
18	Biluch	1,766	940	826	64	Changar	1,513	870	643
26	Kashmíri	1,637	851	786	75	Súd	617	356	261
27	Ahír	1,100	756	344	84	Udási	846	647	199
37	Moghal	1,103	612	491	88	Bhábra	721	423	298
38	Qassáb	714	410	304	89	Bázigar	1,188	629	559
42	Mallah	1,209	672	537	96	Kanchan	689	308	381
44	Khojah	2,486	1,363	1,123	99	Kori	662	383	279
53	Bairági	1,104	647	457	107	Jhabel	1,876	979	897
56	Kalál	1,929	1,047	882	172	Bodla	520	294	226
63	Madári	922	435	487					

NOTE.—These figures are taken from Table No. VIIIA of the Census Report of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	Details.	Single.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	193,079	113,315	145,857	144,168	18,383	35,717
	Hindús	51,164	29,038	37,868	36,543	4,878	9,154
	Sikhs	50,689	26,527	37,870	38,582	4,931	10,217
	Jains	252	125	182	146	45	61
	Buddhists	...	...	...	...	...	...
	Musalmáns...	89,787	57,476	69,765	68,732	8,521	16,271
	Christians	1,186	148	166	164	8	14
Distribution of every 10,000 souls of each age.	All ages	5,404	3,864	4,082	4,919	514	1,217
	0—10	9,952	9,878	47	120	1	1
	10—15	9,147	7,514	842	2,452	11	33
	15—20	6,844	2,117	3,091	7,745	64	138
	20—25	4,227	248	5,582	9,435	191	317
	25—30	2,500	90	7,157	9,388	342	521
	30—40	1,300	54	8,041	8,686	569	1,260
	40—50	959	31	8,025	7,069	1,016	2,899
	50—60	846	31	7,400	4,911	1,754	5,058
	Over 60	765	39	5,993	2,303	3,241	7,658

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10	11
Years.	Total Births registered.			Total Deaths registered.			Total Deaths from			
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.	Bowel complaints.
1882 ...	13,032	11,230	24,262	7,769	6,456	14,225	1	92	8,929	360
1883 ...	15,392	13,388	28,780	8,112	7,334	15,446	2	179	8,608	412
1884 ...	17,067	14,860	31,927	15,672	14,563	30,235	7	939	21,664	427
1885 ...	16,517	14,473	30,990	9,891	8,804	18,695	...	393	12,540	502
1886 ...	18,043	16,078	34,121	10,960	10,047	21,007	...	417	13,767	510
1887 ...	17,792	15,443	33,235	15,233	13,604	28,837	55	1,100	19,941	858
1888 ...	18,025	15,696	33,721	15,095	13,718	28,813	203	1,183	20,342	754

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, IX and X of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from all CAUSES.

1	2	3	4	5	6	7	8	9
Months.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	Total.
January	982	1,533	1,180	1,731	1,497	1,669	1,856	10,448
February	700	1,096	1,327	1,227	1,514	1,542	1,479	8,885
March	732	1,021	1,436	1,266	1,438	1,744	1,468	9,105
April	788	1,238	1,647	1,211	1,321	2,165	1,401	9,771
May	795	1,370	1,876	1,336	1,659	2,202	1,619	10,857
June	874	1,258	1,583	1,383	1,541	1,969	1,756	10,364
July	870	1,222	1,412	1,284	1,362	1,878	1,890	9,918
August	1,356	1,199	1,734	1,223	1,659	1,899	1,789	10,859
September ...	1,554	1,150	2,576	1,641	1,956	3,348	2,230	14,455
October	1,875	1,441	7,224	2,318	2,339	4,688	3,704	23,589
November ...	1,757	1,453	5,468	2,238	2,534	3,377	5,140	21,967
December ...	1,942	1,465	2,772	1,837	2,187	2,356	4,481	17,040
Total ...	14,225	15,446	30,235	18,695	21,007	28,837	28,813	157,258

NOTE.—These figures are taken from Statement No. III of the Sanitary Report, Punjab.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7	8	9
MONTHS.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	Total.
January	652	930	606	1,254	900	1,050	1,263	6,655
February	443	639	663	780	907	957	941	5,330
March	442	580	747	782	850	1,072	854	5,327
April	483	655	857	755	826	1,313	767	5,656
May	501	703	967	848	1,030	1,359	984	6,392
June	575	689	844	902	1,047	1,168	1,088	6,313
July	532	708	724	855	848	1,104	1,060	5,831
August	797	690	969	778	1,039	1,122	959	6,354
September...	995	564	1,819	1,047	1,393	2,430	1,456	9,704
October	1,201	797	6,393	1,628	1,699	3,883	2,833	18,434
November	1,151	794	4,854	1,621	1,794	2,733	4,356	17,303
December	1,157	859	2,221	1,290	1,434	1,750	3,781	12,402
Total ...	8,920	8,608	21,664	12,540	13,767	19,941	20,342	105,701

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions ...	Total ...	120	59	2,053	1,616	242	129	148	34
	Villages...	110	52	1,876	1,492	223	122	135	31
Hindús		31	14	676	458	69	43	49	10
Sikhs		25	5	447	373	32	15	39	8
Musalmáns		62	40	929	785	141	71	60	16

NOTE.—These figures are taken from Tables No. XIV to XVII of the Census Report of 1881.

Table No. XIII, showing EDUCATION.

1		2	3	4	5
		MALES.		FEMALES.	
		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions	Total ...	3,342	15,138	181	318
	Villages	2,119	9,640	60	89
Hindús		1,367	8,741	15	47
Sikhs		574	2,807	5	26
Jains		21	107	...	...
Buddhists...		...	...	...	...

1	2	3	4	5
	MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
Musalmáns	1,309	2,300	92	72
Christians	71	1,176	69	172
Tahsíl Ferozepore ...	1,396	5,777	124	233
,, Zíra	760	2,360	48	43
,, Moga	829	4,506	3	28
,, Mukatsar ...	357	2,405	6	14

NOTE.—These figures are taken from Table No. XIII of the Census Report of 1881.

Table No. XIV, showing DETAILS of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Culturable.	Unculturable	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste property of Government.	
1883-84 ...	75,460	117,006	1,208,490	1,400,956	224,338	141,950	366,288	1,767,244	636,619	...	Taken from Table No. VIII of the Administration Report.
1884-85 ...	75,460	192,466	1,583,276	1,851,202	616,744	151,987	768,731	2,619,933	636,619	42	
1885 86 ...	117,765	314,891	1,441,240	1,873,896	580,106	152,922	733,028	2,606,924	733,553	40	
1886-87 ...	116,003	277,498	1,520,973	1,914,474	545,738	147,268	693,006	2,607,480	704,295	48	
1887-88 ...	231,608	243,964	1,488,260	1,963,772	486,602	158,534	645,136	2,608,908	757,504	154	
Tahsíl detail for 1887-88:—											
Ferozepore...	219	70,095	161,763	232,077	36,584	29,423	66,007	298,084	...	...	
Moga ...	63,323	3,925	410,254	477,502	16,713	21,851	38,564	516,066	...	12	
Zíra ...	...	81,572	171,584	253,156	37,717	24,874	62,591	315,747	...	142	
Mukatsar ...	86,170	63,013	330,699	479,882	86,072	37,495	123,567	603,449	...	...	
Fázilka ...	81,896	25,299	413,960	521,155	309,516	44,891	354,407	875,562	...	...	

NOTE.—Taken from Agricultural Statements Nos. V and VIII of the Administration Report.

Table No. XV, showing VARIETIES of TENURE held direct from Government as they stood in 1887-88.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	Tahsil Ferozepore.							Tahsil Moga.							Tahsil Mukatsar.						
	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.
					Acres	Rs.	Rs. a. p.					Acres	Rs.	Rs. a. p.					Acres	Rs.	Rs. a. p.
Villages held on zamíndári tenure—																					
1. By one owner	20	20	10	15,915	796	258	0 5 0	...	...	...	...	...	...	...	55	55	7	63,444	1,153	139	0 2 0
2. By several owners	60	60	495	33,695	561	203	0 5 1	1	1	4	218	218	173	0 12 8	85	85	1,110	88,119	1,036	176	0 2 8
Villages held on pattidári tenure	189	189	5,550	164,442	870	342	0 6 4	9	9	1,450	21,414	2,387	1,851	0 12 5	152	152	7,598	306,578	2,017	502	0 3 9
Ditto bhaiachára tenure	78	78	3,400	82,741	1,061	446	0 6 9	198	198	41,458	494,376	2,496	1,876	0 12 0	78	78	5,444	140,333	1,799	460	0 4 1
Lessees from Government without right of ownership.	1	1	1	1,291	1,291	72	0 0 11	...	...	...	...	...	...	..	5	5	...	4,975	995	290	0 4 9
Total ...	348	348	9,555	298,084	857	336	0 6 6	208	208	42,912	516,078	2,481	1,867	0 12 0	375	375	14,159	603,449	1,609	363	0 3 7
ADDENDA.																					
A.—Holdings included in the above, held wholly or partially free of revenue, *viz.*:—							Rs.							Rs.							Rs.
1. In perpetuity free of conditions ...	...	...	32	87,209	...	...	36,987	...	...	9,314	116,204	...	...	61,734	...	...	49	4,255	...	...	52,388
2. Ditto subject to conditions ...	...	...	80	6,342	...	...	3,384	...	...	229	1,280	...	...	1,181	...	...	43	165	...	...	7,565
3. For life or lives	...	...	28	344	...	...	267	...	...	418	1,872	...	...	1,707	...	...	28	547	...	...	1,389
4. Up to the term of Settlement ...	...	...	55	216	...	...	181	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total of these holdings ...	...	...	195	94,201	...	...	40,819	...	...	9,961	119,356	...	...	64,622	...	..	120	4,967	...	...	61,342
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.	...	...	2,013	30,971	...	...	...	...	...	12,453	63,263	...	...	...	...	...	1,217	16,075	...	...	...

Table No. XV, showing VARIETIES of TENURE held direct from Government as they stood in 1887-88—*concluded.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	Tahsil Zira.							Tahsil Fazilka.							Total District.						
	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.
Villages held on zamíndári tenure—					Acres	Rs.	Rs. a. p.					Acres	Rs.	Rs. a. p.					Acres	Rs.	Rs. a. p.
1. By one owner	4	4	4	7,797	1,949	798	0 6 0	18	18	18	51,430	2,857	267	0 1 5	97	97	39	138,586	1,429	214	0 2 5
2. By several owners	30	30	504	16,328	546	194	0 5 8	106	106	663	214,647	2,025	265	0 2 1	282	282	2,776	353,047	1,252	217	0 2 9
Villages held on pattidári tenure... ...	75	75	2,142	48,154	642	220	0 5 9	187	187	2,949	530,689	2,838	366	0 2 1	612	612	19,689	1,071,347	1,750	397	0 3 9
Do. bhaiachára tenure ...	250	250	22,916	24,310	7,972	536	0 8 10	2	2	21	13,404	6,702	740	0 1 9	606	606	73,338	973,961	1,607	953	0 9 6
Lessees from Government without right of ownership.	3	3	13	463	154	85	0 8 10	21	21	154	65,392	3,114	269	0 1 4	30	30	168	72,121	2,404	247	0 1 8
Total ...	362	362	25,519	315,889	873	443	0 8 1	334	334	3,805	875,562	2,621	...	0 2 1	1,627	1,627	96,010	2,609,062	1,604	559	0 5 7
ADDENDA.																					
A.—Holdings included in the above, held wholly or partially free of revenue, *viz.* :—							Rs.							Rs.							
1. In perpetuity free of conditions	...	...	61	11,221	...	...	3,886	...	...	19	681	...	...	624	...	9,456	218,979	...	...	154,995	...
2. Do. subject to conditions	...	...	294	551	...	...	428	...	...	...	...	...	...	...	...	646	8,338	...	...	12,558	...
3. for life or lives	...	...	143	6,142	...	...	2,680	...	...	...	...	...	...	...	...	636	9,586	...	...	6,667	...
4. Up to the term of Settlement...	...	...	506	2,757	...	...	1,191	...	...	...	...	...	...	...	...	561	2,973	...	...	1,372	...
Total of these holdings ...	...	...	1,004	20,671	...	...	8,185	...	...	19	681	...	...	624	...	11,299	239,876	...	...	175,592	...
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.	...	...	4,592	35,024	...	...	...	...	...	95	928	...	...	...	...	20,370	146,261	...	...	...	...

Note.—These figures are taken from Statement No. 11 of the Revenue Report.

Table No. XVI. Return showing the cultivating occupancy of land for the year ending Rabi 1888.

1	2	3	4	5	6	7	8	9	10	11	12	13
	Ferozepore.		Moga.		Zira.		Mukatsar.		Fazilka.		Total District.	
DETAILS.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
Total area cultivated ...	27,043	232,077	87,459	477,502	52.416	253,156	37,703	479,882	21,748	521,155	226,369	1,963,772
Area cultivated by owners ...	10,173	121,636	49,893	338,180	27,570	169,738	16,324	254,494	3,821	180,774	107,781	1,064,822
Area cultivated by tenants free of rent ...	682	1,928	1,720	2,653	1,311	1,328	741	3,442	123	1,081	4,577	10,432
Area cultivated by tenants paying rent. — With right of occupancy. — Paying at revenue rates with or without málikána ...	2,622	18,154	11,071	51,453	5,490	18,347	2,090	19,888	873	12,499	22,146	120,341
Paying other cash rents ...	508	3,490	941	5,724	716	2,642	329	3,121	6,311	122,668	8,805	137,645
Paying in kind with or without an addition in each ...	1,172	8,137	3,105	15,334	1,061	5,573	1,471	21,280	1,111	21,781	7,920	72,105
Without right of occupancy. — Paying at revenue rates with or without málikána ...	34	341	...	...	583	1,566	1,009	5,996	62	317	1,688	8,220
Paying other cash rents ...	1,160	9,548	8,696	21,030	3,227	10,578	4,183	59,677	2,668	30,358	19,934	131,191
Paying in kind with or without an addition in each ...	10,692	68,843	12,033	43,128	12,458	43,384	11,556	111,984	6,779	151,677	53,518	419,016
Total ...	16,188	108,513	35,846	136,669	23,535	82,090	20,688	221,946	17,804	339,300	114,011	888,518
	Area.		Area.		Area.		Area.		Area.		Area.	
DETAILS.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Details of rents and area on which paid. — Rents in kind. — 1. Zabti rents ...	...	...	...	...	...	...	...	...	...	...	...	...
2. Half produce or more ...	264	8,857	2,556	28,790	2,671	13,917	2,070	3,962	55	...	76,616	55,526
3. Two-fifths to half ...	68	47	2	108	813	859	658	1,372	15	...	1,556	2,386
4. One-third to two-fifths ...	220	2,601	1,460	8,705	5,834	10,838	2,793	10,337	7,514	3	17,821	32,484
5. Less than one-third ...	22,740	42,183	423	16,418	5,290	8,713	17,712	94,360	43,548	122,323	89,713	283,997
6. By fixed amount of produce ...	...	...	...	...	12	10	...	...	...	...	12	10
7. Total area under rents in kind ...	23,292	53,688	4,441	54,021	14,620	34,337	23,233	110,031	51,132	122,326	116,718	374,403
Cash rents. — 8. Total area paying cash rents ...	6,776	24,757	8,181	70,026	7,421	25,712	38,904	49.778	20,113	145,729	81,395	316,002
9. Total cash rent ...	24,162	30,403	21,260	144,349	10,023	37,469	62,170	56,405	4,300	41,748	121,924	310,374

Note.—These figures are taken from Agricultural Statement No. XII.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Area held under cultivating leases.		Remaining area.			
	Number of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Income of the year 1888-89.
Whole District	10	5,782	1,684	4,000	...	...	98	2,270
Tahsil Ferozepore	1	1,043	130	913	...	...	...	88
Do. Zíra	3	465	217	150	...	...	98	418
Do. Moga	...	...	...	...	...	...	...	...
Do. Mukatsar	5	3,851	969	2,882	...	...	...	1,764
Do. Fázilka	1	423	368	55	...	...	...	Not known

NOTE.—These figures are taken from the District Kánúngo's Register.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid in Rupees.	Reduction of revenue in Rupees.
Roads	3,689	16,545	1,532
Canals	2,993	1,06,587	4,390
State Railways	1,309	49,961	478
Guaranteed Railways	...	...	...
Miscellaneous	992	20,675	1,039

NOTE.—These figures are taken from Statements No. XI of 1886-87 and No. XXIV of 1887-88 of the Revenue Reports.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jowár.	Bájra.	Barley.	Maize.	Gram.	Moth, &c.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugar-cane.	Vegetables.
1882-83 ...	1,380,708	3,109	401,665	219,717	62,830	139,397	71,850	236,624	106,548	172	1,789	12,877	...	2,553	5,282*
1883-84 ...	1,321,375	2,921	395,850	188,216	49,792	149,792	69,867	231,446	95,370	140	1,640	11,556	...	2,712	4,064*
1884-85 ...	1,729,825	3,944	30,1590	228,773	179,460	217,982	25,196	403,774	115,716	54	1,634	6,277		600	1,827†
1885-86 ...	1,621,100	3,870	346,311	161,545	123,458	327,851	30,549	365 685	84,877	33	3,013	10,244	38	1,025	2,681†
1886-87 ...	1,239,847	6,912	320,566	264,972	85,489	99,373	28,802	298,603	96,889	59	2,808	14,022	26	973	3,218†
1887-88 ...	1,347,298	6,231	410,358	208,984	69,343	160,647	35,519	334,050	65,095	117	3,074	13,883	75	987	3,648†
	TAHSIL AVERAGES FOR FOUR YEARS FROM 1884-85 TO 1887-88.														
Ferozepore	178,538	1,190	65,083	22,847	1,366	19,234	5,675	42,163	6,541	7	557	2,231	..	462	699†
Moga ...	428,472	8	67,431	77,159	6,038	53,739	5,567	124,825	39,156	8	40	1,173	...	54	296†
Zíra ...	234,928	3,521	97,107	23,344	901	15,729	18,199	50,788	6,812	13	1,658	3,187	...	293	475†
Mukatsar	360,782	351	69,766	55,796	25,825	48,036	...	98,539	29,598	38	222	2,996	37	60	700†
Fázilka ...	273,475	167	45,321	36,947	80,308	64,726	576	31,288	8,037	26	143	1,520	27	40	909†
Total ...	1,476,195	5,237	344,708	216,093	114,438	201,464	30,378	347,603	90,144	92	2,620	11,107	64	909	3,079

* Statements No. XLIII and XLIV of the Administration Report.
† From Agricultural Statement No. VIC.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3	4
Nature of Crop.			Rent per acre of land suited for the various crops, as it stood in 1884-85.			Average produce per acre as estimated in 1884-85 in lbs.	Average produce per acre as estimated by Settlement Officer in 1886-87 in lbs.
			Rs.	A.	P.		
Rice		Maximum	3	0	0	907	774
		Minimum	1	8	0		
Indigo		Maximum	5	0	0	...	...
		Minimum	3	0	0	...	...
Cotton		Maximum	2	13	0	276	340
		Minimum	1	15	2		
Sugar		Maximum	5	8	0	1,680	...
		Minimum	4	0	0		
Opium		Maximum	2	13	0	560	...
		Minimum	1	6	6		
Tobacco		Maximum	5	2	5	768	...
		Minimum	1	10	0		
Wheat	Irrigated	Maximum	3	12	0	650	800
		Minimum	1	14	5		
	Unirrigated	Maximum	3	1	7		576 to 440
		Minimum	1	8	5		
Inferior grains	Irrigated	Maximum	2	12	5	194	...
		Minimum	1	9	5		
	Unirrigated	Maximum	2	2	5		
		Minimum	1	1	7		
Oilseeds	Irrigated	Maximum	2	10	8	260	480
		Minimum	1	9	4		
	Unirrigated	Maximum	2	5	7		
		Minimum	1	3	5		
Fibres	Irrigated	Maximum	3	8	0	...	...
		Minimum	1	8	0	572	...
	Unirrigated	Maximum	3	2	8		
		Minimum	1	8	0		
Gram		...	...	...	...	600	720 to 520
Barley		...	...	...	...	480	648 to 520
Bájra		...	...	...	...	434	288
Jowár		...	...	...	...	264	384 to 280
Vegetables		...	...	...	...	3,200	...
Tea		...	...	...	...	...	...

NOTE.—These figures are taken from Statement No. XLV of the Administration Report. Later information not available.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11
Kind of Stock.	Whole district for the years					Tahsils for the year 1888-89.				
	1868-69.	1873-74.	1878-79.	1883-84.	1888-89.	Ferozepore.	Moga.	Zíra.	Mukatsar.	Fázilka.
Cows and bullocks	140,586	167,202	294,254	321,278	502,784	*92,243	*126,034	*102,505	*109,921	*72,081
Horses	2,685	1,930	2,469	3,023	12,815	2,431	2,787	2,756	3,245	1,596
Ponies	2,647	1,905	2,246	2,012						
Donkeys	6,506	5,787	9,078	8,957	15,894	3,370	3,407	3,135	3,670	2,312
Sheep and goats	79,556	63,890	79,101	91,835	194,567	29,673	40,525	29,029	44,216	51,124
Pigs	79	...	57	93	...	...	...	...	...	...
Camels	3,251	2,993	3,741	2,378	11,948	406	3,185	572	2,134	5,651
Carts	9,482	4,648	10,014	10,708	19,838	2,151	9,916	3,133	3,254	1,384
Ploughs	45,616	51,177	75,141	59,184	99,249	15,740	27,534	20,368	1,939	23,668
Boats	195	220	201	230	127	26	...	76	21	4

NOTE.—These figures are taken from Statement No. XIV of the Revenue Report.
* Including buffaloes.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
No.	Nature of occupations.	Males above 15 years of age.			No.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns	Villages.	Total.
1	Total population	26,831	191,088	217,919	17	Agricultural labourers ...	59	648	707
2	Occupation specified ...	24,292	172,390	196,682	18	Pastoral	172	1,248	1,420
3	Agricultural, whether simple or combined.	4,712	107,309	112,021	19	Cooks and other servants...	1,575	829	2,404
					20	Water-carriers	575	2,910	3,485
4	Civil Administration ...	2,045	1,608	3,653	21	Sweepers and scavengers...	895	11,619	12,514
5	Army	1,852	281	2,133	22	Workers in reed, cane, leaves, straw, &c.	519	355	874
6	Religion..	337	1,650	1,987					
7	Barbers	277	1,585	1,862	23	Workers in leather	149	37	186
8	Other professions	425	1,471	1,896	24	Boot-makers	462	3,394	3,856
9	Money-lenders, general traders, pedlars, &c.	571	652	1,223	25	Workers in wool and pashm	47	19	66
					26	,, ,, silk	5	8	13
10	Dealers in grain and flour ...	1,508	5,167	6,675	27	,, ,, cotton	1,283	9,677	10,960
11	Corn-grinders, parchers, &c.	189	482	671	28	,, ,, wood	701	2,614	3,315
12	Confectioners, green-grocers, &c.	592	401	993	29	Potters	188	2,267	2,455
					30	Workers and dealers in gold and silver.	220	958	1,178
13	Carriers and boatmen ...	775	716	1,491					
14	Landowners	2,650	57,689	60,330	31	Workers in iron ...	292	1,197	1,489
15	Tenants	1,462	39,927	41,389	32	General labourers	1,381	5,537	6,918
16	Joint cultivators	304	6,803	7,107	33	Beggars, fakirs, and the like	1,078	7,404	8,482

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other Fabrics.	Paper	Wood.	Iron.	Brass and Copper.	Buildings.	Dyeing and manufacturing of dyes.
Number of mills and large factories	...	...	...	...	...	...	...	...	...	...
Number of private looms or small works.	...	3,545	1	...	11	352	386	3	153	886
Number of workmen in large works. Male ...	..	...	...	...	...	...	...	...	...	...
Number of workmen in large works. Female ...	...	...	...	...	...	..	..	...	...	...
Number of workmen in small works or independent artisans.	..	7,090	2	...	55	704	1,158	9	306	886
Value of plant in large works ...	...	...	...	...	...	...	...	...	...	...
Estimated annual outturn of all works in rupees.	...	8,49,731	24	...	2,379	1,01,376	2,77,920	2,160	73,440	1,59,312

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmína and Shawls.	Carpets.	Gold, Silver, and Jewellery.	Other manufactures.	Total.
Number of mills and large factories	...	...	...	...	...	...	...	...
Number of private looms or small works.	1,071	605	544	...	1	821	407	8,786
Number of workmen in large works. Male ...	...	...	...	...	...	...	...	...
Number of workmen in large works. Female ...	...	...	...	..	...	...	...	...
Number of workmen in small works or independent artisans.	2,142	1,210	1,088	...	5	821	434	15,910
Value of plant in large works	...	...	...	...	...	...	...	...
Estimated annual outturn of all works in rupees.	3,85,560	1,15,944	7,79,256	...	115	19,70,400	57,681	47,75,298

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3		4	5	6
TRADE.		PRINCIPAL MERCHANDISE CARRIED.		Average duration of voyage in days.		Distance in miles.
From	To		Maunds.	Summer, or floods.	Winter, or low water.	
Sakkar	Fázilka	Lime	20,000	0	100	350
		Iron	15,000			
Baháwalpur	Fázilka	Cocoanuts ...	2,000	40	50	150
		Dates	2,000			
Fázilka	Sakkar	Gram	30,000	25	40	350
		Másh	5,000			
Fázilka	Baháwalpur	Múng	2,000	12	20	150
		Táramíra	15,000			

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	Number of Sers and Chittaks per Rupee.																													
Year.	Wheat.		Barley.		Gram.		Indian corn.		Jowár.		Bájra.		Rice (fine.)		Urd (dál.)		Potatoes.		Cotton (cleaned.)		Sugar (refined.)		Ghi (cow's.)		Firewood.		Tobacco.		Salt (Láhori.)	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1882-83	23	0	46	0	42	0	44	0	48	0	29	0	7	0	16	0	16	0	3	6	3	0	1	10	100	0	9	0	13	0
1883-84	23	8	35	0	35	0	32	0	35	0	32	0	7	0	17	0	12	0	2	12	3	0	1	9	100	0	6	0	13	8
1884-85	29	0	38	0	38	8	40	0	42	0	29	0	7	0	16	0	12	0	3	0	2	14	1	10	90	0	5	0	14	0
1885 86	22	0	35	0	37	0	34	0	30	0	26	0	8	...	...	...	...	...	...	...	...	...	...	...	90	0	8	0	14	0
1886-87	15	0	30	0	31	0	23	0	23	0	21	0	7	...	...	...	...	...	...	...	...	...	...	...	90	0	8	0	14	8
1887-88	13	8	18	0	18	0	17	8	18	8	17	0	7	...	...	...	...	...	...	...	...	...	...	...	100	0	6	0	15	0
1888-89	16	8	25	0	22	0	24	0	23	8	19	0	6	...	...	...	...	...	...	...	...	...	...	...	100	0	6	0	13	0

Note.—These figures are taken from Statement No. XLVI of the Administration Report up to 1885 and from 1885-86 to 1888-89 from the Kánúngo's Register. These figures represent the prices as they stood on the 1st of January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
Year.	Wages of Labour per day.				Carts per day.		Camels per day.		Donkeys per score per day.		Boats per day.	
	Skilled.		Unskilled.									
	Highest	Lowest.	Highest	Lowest.	Highest	Lowest.	Highest	Lowest.	Highest	Lowest.	Highest	Lowest.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1882-83 ...	0 6 0	0 4 0	0 3 0	0 2 0	0 14 0	0 12 0	0 8 0	0 4 0	4 8 0	2 8 0	0 13 6	0 10 6
1883-84 ...	0 8 0	0 4 0	0 3 0	0 2 0	1 12 0	0 14 0	0 7 0	0 5 0	3 15 0	2 12 0	1 0 0	0 12 0
1884-85 ...	0 8 0	0 4 0	0 3 0	0 2 0	1 12 0	0 14 0	0 7 0	0 5 0	3 15 0	2 12 0	1 0 0	0 12 0
1885-86 ...	0 8 0	0 4 0	0 3 0	0 2 0	1 12 0	0 14 0	0 7 0	0 5 0	3 15 0	2 12 0	1 0 0	0 12 0
1886-87 ...	0 8 0	0 4 0	0 3 0	0 2 0	1 12 0	0 14 0	0 7 0	0 5 0	3 15 0	2 12 0	1 0 0	0 12 0
1887-88 ...	0 8 0	0 4 0	0 3 0	0 2 0	1 12 0	0 14 0	0 7 0	0 5 0	3 15 0	2 12 0	1 0 0	0 12 0

Note.—These figures are taken from Table No. XLVII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
Year.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1882-83	5,14,891	3,283	...	54,279	35,687	38,275	1,11,749	7,58,164
1883-84	5,15,609	5,710	(a) 1,376	54,475	40,281	45,857	1,21,658	7,84,966
1884-85	5,99 767	16,846	...	79,774	46,873	33,030	1,26,903	9,03,199
1885-86	5,87,337	16,053	...	78,929	39,986	39,503	1,46,039	9,07,847
1886-87	5,79,678	20,197	...	77,259	53,957	41,650	1,46,039	9,18,780
1887-88	6,62,310	84,330	...	92,885	61,047	39,651	1,87,796	11,28,019

Note.—These figures are taken from Statement No. XLIV of the Revenue Report, Punjab, up to 1886-87 and for 1887-88 from Statements Nos. XX and XXXII of the Revenue Report.

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
Year.	Fixed land revenue demand.	Fluctuating and miscellaneous land revenue collections.	Fluctuating Revenue.					Miscellaneous Revenue.				
			Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water-advantage rates.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	Grazing dues: By enumeration of cattle.	Grazing dues: By grazing leases.	Sale of wood from rakhs, &c.	Sajji.	Total miscellaneous land revenue.
District Figures.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Total of 7 years—1882-83 to 1888-89 ...	42,50,567	2,46,612	28,378	...	20,826	48,687	97,891	...	...	...	...	...
1882-83 ...	5,15,589	3,283	318	...	...	...	318	...	...	...	...	...
1883-84 ...	5,16,405	5,690	369	...	...	...	369	...	...	...	...	...
1884-85 ...	6,00,132	16,846	12,654	...	...	...	12,654	...	...	...	...	...
1885-86 ...	5,99,467	16,040	11,733	...	...	...	11,733	...	...	...	...	...
1886-87 ...	5,95,806	20,026	...	...	...	...	11,340	...	...	...	...	...
1887-88 ...	6,02,798	84,330	...	...	...	11,340	11,340	...	...	...	...	...
1888-89 ...	8,20,370	1,00,397	434	...	...	16,556	16,990	...	...	...	...	...
Tahsil totals for 5 years—1884-85 to 1888-89 ...	...		2,870	...	20,826	20,791	44,487	...	...	...	...	...
Ferozepore ...	4,70,749	...	...	...	...	...	...	...	...	...	...	...
Moga	10,85,193	...	...	...	...	...	...	...	...	...	...	...
Zíra	8,21,865	...	...	...	...	...	...	...	...	...	...	...
Mukatsar ...	4,27,896	...	...	...	...	...	...	...	...	...	...	...
Fázilka*	3,30,276	...	...	...	...	...	...	...	...	...	...	...

* From 1885-86 to 1888-89.

Table No. XXX. showing ASSIGNED LAND REVENUE for 1887-88.

1	2	3	4	5	6	7	8	9	10	11
	Total Area and Revenue assigned.								Period of Assignment.	
Tahsil.	*Whole villages.*		*Fractional parts of villages.*		*Plots.*		*Total.*		*In perpetuity.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area	Revenue.	Area.	Revenue.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
Ferozepore	82,699	23,381	1,767	789	1,706	1,287	86,172	25,457	83,946	23,828
Moga	111,478	55,322	8,945	11,675	2,803	2,246	123,226	69,243	113,919	57,244
Zira	15,720	5,460	643	62,655	2,027	2,002	14,305	68,840	8,969	3,956
Mukatsar	196,272	35,263	49,765	9,956	518	162	250,640	46,658	182,351	31,410
Fázilka	...	...	...	...	681	624	681	624	...	...
Total District ...	406,169	1,19,426	61,120	85,075	7,735	6,321	475,024	2,10,822	389,185	1,16,438

Tahsil.	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	Period of assignment—*concluded.*								Number of Assignees.					
	For one life.		*For more than one life.*		*During maintenance of institution.*		*Pending orders of Government.*							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more than one life.	During maintenance of institution.	Pending orders.	Total.
	Acres	Rs.	Acres.	Rs.	Acres.	Rs.	Acres	Rs.						
Ferozepore	1,073	940	228	185	925	504	...	...	4	171	32	36	...	243
Moga	1,176	2,186	7,035	6,209	542	466	554	65,503	3,395	245	22	292	220	4,174
Zira	4,313	2,311	9,336	2,247	562	594	...	...	55	685	110	445	...	1,295
Mukatsar	29,287	6,582	5,816	2,886	24,311	3,147	...	...	44	122	97	268	...	531
Fázilka	68	97	613	527	...	...	...	...	...	2	17	...	...	19
Total District ...	35,917	12,116	23,028	12,054	26,340	4,711	554	65,503	3,498	1,225	278	1,041	220	6;262

Note.—These figures are taken from Statement No. XXV of the Revenue Report for 1887-88.

Table No. XXXI, showing BALANCES, REMISSION and TAKAVI.

Year.	*Balances of Land Revenue in Rupees.* Fixed Revenue.	*Balances of Land Revenue in Rupees.* Fluctuating and Miscellaneous Revenue.	Reductions of fixed demand on account of bad seasons, &c., in Rupees.	*Takávi advances in Rupees.* Principal.	*Takávi advances in Rupees.* Interest.	Remarks.
1882-83	940	11	...	6,000	2,479	Taken from Tables No. I, II, III and XVI of the Revenue Report.
1883-84	844	...	...	950	33	
1884-85	725	13	...	3,365	1,035	
1885-86	12,144	...	...	5,310	1,690	
1886-87	21,266	252	...	34,945	9,054	
1887-88	...	...	...	...	...	

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	SALES OF LAND.						MORTGAGES OF LAND.						REDEMPTION OF MORTGAGED LAND.		
	Old Agriculturists.			*New Agriculturists.*			*Old Agriculturists.*			*New Agriculturists.*					
DETAIL.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.
			Rs.			Rs.			Rs.			Rs.			Rs.
District totals for 4 years from 1884-85 to 1887-88	3,802	56,267	10,11,743	936	27,042	4,75,872	21,751	85,336	24,49,938	4,532	29,296	7,79,355	9,385	34,849	7,78,442
District totals for 1884-85 ...	449	4,923	79,920	205	1,576	51,225	2,853	15,083	3,54,851	199	2,573	41,735	401	3,547	46,653
Ditto 1885-86 ...	360	12,528	78,892	76	1,392	42,663	2,212	10,306	2,15,910	534	3,376	71,346	1,016	3,971	68,491
Ditto 1886-87 ...	1,557	19,017	4,41,242	299	14,200	2,13,446	9,130	34,048	9,65,909	1,811	14,394	3,42,630	3,747	12,184	2,38,985
Ditto 1887-88 ...	1,436	19,709	4,11,689	356	9,874	1,68,538	7,556	25,899	9,13,268	1,988	8,953	3,23,644	4,221	15,147	4,34,313
Tahsíl totals for 4 years, from 1884-85 to 1887-88—															
Ferozepore	267	4,843	1,42,621	75	1,927	67,670	1,130	11,326	2,48,532	458	6,765	1,50,483	731	7,986	76,006
Moga	955	2,683	2,44,197	253	801	73,592	12,611	30,195	13,37,218	1,073	5,198	2,30,132	4,738	12,874	4,77,680
Zíra	993	9,992	2,94,586	302	8,001	2,03,495	6,352	19,348	5,94,536	2,593	9,866	3,22,651	3,664	7,223	1,81,518
Mukatsar	883	6,315	1,60,784	115	2,105	62,680	1,198	13,221	1,81,278	356	4,613	62,151	207	4,756	39,866
Fázilka	704	32,434	1,72,555	191	14,208	68,435	460	11,246	88,374	52	2,854	13,938	45	2,010	13,372

NOTE.—These figures are taken from Statement No. X of the Revenue Report.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in Rupees.		*Net income in Rupees.*		*Number of Deeds registered.*				*Value of Property effected in Rupees.*			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligation.	Total of all kinds.	Immovable property.	Movable property.	Money obligation.	Total value of all kinds.
1882-83 ...	83,323	28,426	75,302	27,260	2,432	43	355	3,093	9,67,158	11,822	1,05,224	10,84,509
1883-84 ...	89,850	31,790	81,691	30,423	2,245	35	295	2,886	8,12 444	48,376	1,07,477	9,69,945
1884-85 ...	93,315	33,588	83,798	32,204	2,228	37	260	2,916	8,50,061	14,688	73,557	9,40,144
1885-86 ...	1,06,301	39,738	96,549	38,111	2,729	30	349	3,514	12,28,599	42,474	1,12,011	13,84,814
1886-87 ...	1,16,585	44,362	1,07,383	42,389	3,082	44	324	3,849	13,33,895	10,154	92,987	14,48,520
1887-88 ...	1,21,907	57,188	1,11,874	54,874	4,645	50	386	5,541	23,15,062	34,380	1,22,709	24,84,459
1888-89 ...	1,27,017	60,779	1,23,819	58,181	5,243	39	316	6,087	22,98,376	11,016	1,32,370	24,67,790

NOTE.—Taken from Appendix A of the Report on Stamp Administration and Statements Nos. II and III of Registration Report.

Table No. XXXIIIA, showing REGISTRATION.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1887-88.			1888-89.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar, Ferozepore	173	1	174	25	6	31
Sub-Registrar, Ferozepore	430	260	690	615	254	869
Ditto, Ferozepore Tahsíl	22	4	26	20	3	23
Ditto, Ditto Cantonment ...	91	54	145	79	58	137
Ditto, Zíra	581	59	640	796	73	869
Ditto, Mukatsar...	306	209	515	368	177	545
Ditto, Moga	517	221	738	820	318	1,138
Ditto, Buttar	599	214	813	520	184	704
Ditto, Bághapurána	297	288	585	408	344	752
Ditto, Suitánkhanwála	253	53	306	278	50	328
Ditto, Mamdot	193	108	301	84	76	160
Ditto, Fázilka	294	314	608	285	246	531
Total of Ferozepore District ...	3,756	1,785	5,541	4,298	1,789	6,087

NOTE.—These figures are taken from Statement No. I of Registration Report.

Table No. XXXIV showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.													
	Class I.				*Class II.*				*Class III.*					
YEAR.	Rs. 500.	Rs. 200.	Rs. 150.	Rs. 100.	Rs. 75.	Rs. 50.	Rs. 25.	Rs. 10.	Rs. 5.	Rs. 2.	Re. 1.	Total number of licenses.	Total number of fees.	Number of villages in which licenses are granted.
1882-83 ..	...	3	1	7	9	23	90	416	...	...	...	549	9,685	155
1883-84 ...	...	3	1	7	8	22	99	482	...	...	...	622	10,445	176
1884-85 ...	...	4	1	12	11	26	125	599	...	...	...	778	13,390	210
1885-86 ...	...	5	...	10	9	32	144	654	...	...	...	854	14,415	243

NOTE.—These figures are taken from Statement No. I of the License Tax Report.

Table No. XXXIVA, showing INCOME TAX COLLECTIONS.

Tahsil.	1886-87. Number of persons taxed.	1886-87. Amount realized.	1887-88. Number of persons taxed.	1887-88. Amount realized.
		Rs.		Rs.
Ferozepore	481	12,682	457	12,822
Moga	234	4,544	259	4,681
Zíra	217	5,561	214	5,578
Mukatsar	172	2,727	174	3,465
Fázilka	160	3,801	215	6,632
Total District ...	1,264	29,315	1,319	33,178

Taken from Statement No. III of the Income Tax Report.

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Fermented Liquors.					Intoxicating Drugs.						Excise Revenue from		
		Number of Retail Shops.		Consumption in gallons.		Number of Retail Licenses.		Consumption in maunds.						
Year.	Number of Central Distilleries.	Country Spirits.	European Liquors.	Rum.	Country Spirits.	Opium.	Other Drugs.	Opium.	Charas.	Bhang.	Other Drugs.	Fermented Liquors.	Drugs.	Total.
								M. S.	M. S.	M. S.		Rs.	Rs.	Rs.
1882-83 ...	3	62	8	286	6,346	147	147	145 24	20 8	161 0	...	35,525	38,275	73,800
1883-84 ...	3	62	8	684	7,039	153	153	157 10	31 6	217 20	...	40,089	45,857	85,946
1884-85 ...	4	83	10	143	9,276	192	158	200 0	41 0	178 0	...	46,639	33,036	79,675
1885-86 ...	4	94	11	198	7,277	169	169	166 0	33 0	281 0	...	39,781	39,503	79,284
1886-87 ...	4	104	14	196	10,167	164	164	181 0	45 0	225 0	...	53,606	39,503	93,109
1887-88 ...	4	107	15	504	10,438	167	166	130 0	40 0	307 0	...	61,047	39,651	1,00,698
Total ...	22	512	66	2,011	50,543	992	957	979 34	210 14	1,369 20	...	2,76,687	2,35,825	5,12,512
Average ...	4	85	11	335	8,424	165	159	163 12	35 2	228 10	...	46,114	39,304	85,419

Note.—Taken from Statements A, C, D, and Statement No. II of Appendix B of the Excise Reports.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual Income in Rupees.			Annual Expenditure in Rupees.						
Year.	Provincial rates.	Miscellaneous.	Total Income.	Establishment.	District, Post, and Arboriculture, &c.	Education.	Medical.	Miscellaneous.	Public Works.	Total Expenditure.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.
1882-83 ...	54,613	2,029	56,642	5,451	3,135	12,158	3,865	7,419	25,376	57,404
1883-84 ...	54,777	1,417	56,194	5,153	3,694	13,528	4,074	5,944	22,593	54,986
1884-85 ...	60,583	2,788	63,371	6,817	5,885	14,080	3,818	...	29,054	59,654
1885-86 ...	59,063	5,415	64,478	2,950	4,453	15,471	5,640	13,153	28,265	69,932
1886-87 ...	56,719	35,924	92,643	7,063	8,009	19,231	4,592	26,957	20,509	86,361
1887-88 ...	63,999	32,623	96,622	4,271	5,842	15,826	3,762	31,296	35,203	96,200
1888-89 ...	77,786	39,771	1,17,557	5,048	6,295	16,231	4,731	36,922	35,175	1,04,400

Note.—Taken from District Board Office.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.								
	English.				Vernacular.		English.				Vernacular.		English.				Vernacular.				
Year.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*		Remarks.
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	
	FIGURES FOR BOYS.																				
1883-84	1	300	...	...	...	...	...	...	1	294	...	...	...	...	...	...	...	...	...	...	
1884-85	1	274	...	...	...	...	...	...	1	320	...	...	...	...	...	...	...	...	...	...	
1885-86	1	346	...	...	...	...	...	...	1	308	...	..	...	...	...	...	...	...	...	...	
1886-87	1	282	...	...	...	...	1	256	1	324	4	513	...	...	...	...	56	1,973	...	...	
1887-88	1	265	...	...	...	...	1	297	1	325	4	516	...	...	...	...	58	2,217	...	...	
1888-89	1	241	...	...	...	...	1	224	1	326	5	509	...	...	...	...	57	2,248	...	...	
	FIGURES FOR GIRLS.																				
1883-84	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
1884-85	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
1885-86	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
1886-87	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	77	...	...	
1887-88	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	93	...	...	
1888-89	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	108	...	...	

Table No. XXXVIII, showing the WORKING of the DISPEN

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
		Number of Patients													
		Men.							Women.						
Name of Dispensary.	Class of Dispensary.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1882.	1883.	1884.	1885.	1886.	1887.	1888.
Ferozepore ...	Civil Hospital.	7,358	6,101	7,078	8,318	9,597	10,454	9,624	1,442	1,319	1,563	1,767	2,126	2,305	2,112
Fázilka ...	2nd Class.	4,792	4,509	5,440	5,887	4,723	5,083	4,684	926	856	1,406	1,356	1,083	1,105	1,098
Mukatsar ...	2nd Class.	...	3,471	4,122	5,743	3,897	2,995	3,640	...	771	809	1,261	749	696	966
Zíra ...	2nd Class.	1,916	3,261	4,316	3,501	4,518	3,876	3,861	465	775	1,130	836	994	791	825
Moga ...	2nd Class.	...	...	...	...	...	...	5,227	...	...	...	..	...	...	1,043
Dharmkot ...	2nd Class.	...	...	2,034	4,207	2,634	2,381	3,628	...	...	843	1,384	872	806	1,130

Note.—These figures are taken from Tables Nos. II, III, IV

SARIES of FEROZEPORE DISTRICT for the years 1882 to 1888.

17	18	19	20	21	22	23	24	25	26	27	28	29	30
TREATED.													
Children.							*Total of Patients.*						
1882.	1883.	1884.	1885.	1886.	1887.	1888.	1882.	1883.	1884.	1885.	1886.	1887.	1888.
1,536	1,814	2,119	2,103	2,568	3,443	3,254	10,336	9,321	10,760	12,18[illegible]	14,291	10,202	14,990
1,083	1,189	2,031	1,413	1,431	1,492	1,52[illegible]	6,801	6,554	8,967	8,656	7,237	7,680	7,307
...	592	745	424	562	606	819	...	4,834	5,676	7,428	5,208	4,297	5,425
486	705	1,172	629	1,041	972	1,038	2,867	4,741	6,618	4,966	6,553	5,639	5,724
...	...	...	...	...	...	454	...	...	...	...	...	...	6,724
...	...	768	793	867	838	881	...	...	3,645	6,384	4,373	4,025	5,639

and V of the Dispensary Reports.

Table No. XXXVIII, showing the WORKING of the DISPENSARIES of

1	2	31	32	33	34	35	36	37	38	39	40	41	42	43	44
Name of Dispensary.	Class of Dispensary.	Number of Patients Treated.							Expenditure in Rupees.						
		Indoor Patients.													
		1882.	1883.	1884.	1885.	1886.	1887.	1888.	1882.	1883.	1884.	1885.	1886.	1887.	1888.
									Rs.	R	Rs.	Rs.	Rs.	Rs.	Rs.
Ferozepore ...	Civil Hospital.	566	349	528	616	58[illegible]	564	642	2,969	3,724	4,160	4,256	5,315	5,928	4,337
Fázilka	2nd Class.	199	237	281	245	226	229	201	2 497	2,919	3,175	3,110	2,607	3,019	3,532
Mukatsar	2nd Class.	...	9	13	38	57	58	60	...	806	532	3,234	1,172	737	844
Zira	2nd Class.	7	29	30	101	141	156	104	376	873	666	3,373	1,262	1,117	926
Moga	2nd Class.	...	...	...	...	...	...	41	...	...	...	...	[illegible]	...	4,929
Dharmkot	2nd Class.	...	...	17	98	45	95	67	...	...	572	4,642	1,408	1,069	796

Note.—These figures are taken from Tables Nos. II

FEROZEPORE DISTRICT for the years 1882 to 1888—*concluded.*

45	46	47	48	49	50	51	52
Operations.							Remarks.
1882.	1883.	1884.	1885.	1886.	1887.	1888.	
88	103	170	209	199	124	189	
37	69	89	93	95	73	56	This Dispensary came under control of Civil Surgeon, Ferozepore, in November 1884.
...	16	20	31	3	11	8	This Dispensary was opened in 1883.
1	...	5	7	10	12	4	
...	...	...	...	...	...	13	This Dispensary was opened in 1888.
...	...	...	10	6	13	2[illegible]	This Dispensary was opened in September 1884.

III, IV and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9	
Year.	Number of Civil Suits concerning				Value in Rupees of Suits concerning			Number of Revenue Cases.	
	Money or movable property.	Rent and tenancy rights.	Land and Revenue, and other matters.	Total.	Land.	Other matters.	Total.	Original.	Appeals
1883-84 ...	9,126	457	1,761	11,344	1,12,130	4,88,767	6,00,897	7,137	10
1884-85 ...	8,529	1,199	2,247	11,975	2,08,159	6,61,363	8,69,522	8,114	14
1885-86 ...	9,263	...	2,225	11,488	1,34,262	6.57,628	7,91,890	3,662	115
1886-87 ...	10,072	...	2,220	12,292	2,13,730	8,15,161	10,28,891	2,662	171
1887-88 ...	11,011	...	2,065	13,076	3,42,310	6.67,608	10,09,918	14,550	97
1888-89 ...	10,489	...	2,442	12,931	3,64,899	7,71,955	11,36,854	...	...

Note.—These figures, are taken from Statement Nos. II and III of the Civil Report and Returns and from Statements Nos. XVII and XVIII of the Revenue Reports.

Table No. XL, showing CRIMINAL TRIALS.

	1	2	3	4	5	6	7
	Details.	1883.	1884.	1885.	1886.	1887.	1888.
Persons tried.	Brought to trial during the year ...	8,535	7,646	8,132	8,783	9,525	9,572
	Discharged	4,036	4,083	3,657	3,279	4,331	4,500
	Acquitted	1,166	1,135	1,241	1,591	1,476	1,299
	Convicted	3,134	2,406	3,188	3,741	3,786	3,644
	Committed or referred	142	38	44	88	69	86
Cases disposed of.	Summons cases (Regular) ...	1,662	2,026	2,094	1,704	1,822	2,031
	Ditto (Summary) ...	1,560	4	...	578	385	121
	Warrant cases (Regular) ...	1,536	1,327	1,674	1,880	2,091	2,084
	Ditto (Summary) ...	2	1	...	56	76	23
	Enquiries under Chapter 18 ...	21	12	21	35	21	16
	Total cases disposed of ...	4,781	3,370	3,789	4,153	4,395	4,275
Number of persons sentenced to	Death	3	6	9	7	7	4
	Transportation for life	2	3	2	2	9	5
	Ditto for a term ...	...	1	...	...	...	4
	Penal servitude	2	4	12	27	7	3
	Fine under Rs. 10	2,428	1,768	2,296	2,138	2,307	2,466
	Ditto 10 to 50 Rupees ...	334	301	423	690	765	647
	Ditto 50 to 100 „ ...	28	26	30	42	93	59
	Ditto 100 to 500 „ ...	12	8	8	8	9	17
	Ditto 500 to 1,000 „ ...	...	...	2	...	1	...
	Over 1,000 rupees	...	...	...	...	...	...
	Imprisonment under 6 months ...	293	301	335	569	561	426
	Ditto 6 months to 2 years,	141	157	267	316	282	226
	Ditto over 2 years ...	6	16	5	3	17	29
	Whipping	60	73	89	93	97	69
	Find sureties of the peace ...	2	35	79	17	81	73
	Recognisance to keep the peace ...	42	45	18	151	39	6
	Give sureties for good behaviour ...	71	33	44	356	189	172

Note.—These figures are taken from Statements Nos. IV and V of the Criminal Reports and Returns.

Table No. XLI, Statement showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	Number of cases inquired into.							Number of persons arrested or summoned.							Number of persons convicted.						
NAME OF OFFENCE.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1882.	1883.	1884.	1885.	1886.	1887.	1888.
Rioting or unlawful assembly	16	11	17	29	26	29	16	174	120	123	191	238	238	154	134	90	91	136	125	111	82
Murder and attempts to murder	5	9	11	15	20	17	20	10	10	27	17	29	42	41	5	5	7	7	16	13	8
Total serious offences against the person ...	58	68	157	280	218	171	180	102	87	149	264	351	265	275	53	51	83	118	216	127	124
Abduction of married women	...	...	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	..
Total serious offences against property ...	242	274	326	509	802	940	981	169	160	165	315	399	550	375	104	91	91	216	201	319	198
Total minor offences against the person ...	72	6	91	65	35	30	25	119	12	202	113	66	67	39	100	10	21	11	16	10	...
Cattle theft	113	77	144	222	213	161	209	120	74	72	136	148	136	143	71	39	34	62	67	71	82
Total minor offences against property ...	549	474	1,093	1,129	2,071	1,016	942	605	528	956	943	1.048	1,038	766	403	366	355	429	553	485	418
Total cognizable offences	942	843	1,704	2,027	2,167	2,201	2,173	1,177	918	1,627	1,845	2,120	2,186	1,657	799	617	661	918	1,120	1,064	841
Rioting, unlawful assembly, affray	6	3	...	1	...	1	1	7	10	...	4	...	1	5	4	10	...	4	...	...	5
Offences relating to marriage	5	...	11	17	23	13	11	7	...	3	5	3	5	10	4	...	...	...	...	...	1
Total non-cognizable offences	74	54	154	237	235	221	200	126	80	134	280	237	313	271	98	62	73	136	148	199	154

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
	Number in Gaol at beginning of the year		Number imprisoned during the year		Religion of convicts.			Previous occupation of male convicts.						Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
Year.	Males.	Females.	Males.	Females.	Musalmán.	Hindu.	Budhist and Jain.	Official.	Service.	Professional.	Agricultural.	Commercial.	Industrial.	Under six months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
																								Rs.	
1882-83	311	3	560	18	143	137	...	8	...	...	245	31	...	49	94	126	23	3	2	1	61	10	6	16,928	...
1883-84	329	3	492	16	232	223	...	5	137	21	242	7	2	111	76	59	27	4	2	2	43	9	10	15.735	...
1884-85	284	4	530	23	212	256	...	6	213	...	241	...	...	134	81	83	22	...	4	6	62	9	3	14,908	...
1885-86	306	4	704	18	337	248	...	18	281	3	334	8	...	154	157	109	16	6	2	2	64	12	6	15,276	...
1886-87	239	4	1,043	38	421	442	...	30	267	...	572	11	29	288	179	134	14	14	3	4	77	17	8	16,639	...
1887-88	283	6	959	26	348	592	1	28	201	16	546	47	50	263	160	107	22	5	11	3	104	12	5	18,312	...

Note.—These figures are taken from Statements Nos. XXVIII, XXIX, XXX, XXXI, XXXVI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindús.	Sikhs.	Jains.	Musalmáns.	Other religious.	Number of occupied houses.	Persons per 100 occupied houses.
Ferozepore ...	Ferozepore	39,570	19,004	1,207	72	17,609	1,678	7,035	562
Zíra	Dharmkot	6,007	1,950	1,384	...	2,673	...	736	816
	Zíra	3,492	1,115	185	202	1,990	...	575	607
	Makhu	1,658	803	12	...	843	...	294	564
Moga ...	Moga	6,430	2,108	2,218	...	2,104	...	885	727
	Máharaj	5,758	1,705	3,190	...	863	...	873	660
Mukatsar ...	Mukatasr	3,125	1,098	863	...	1,164	...	434	720
Fázilka ...	Fázilka	6,851	4,917	41	16	1,874	...	1,119	612

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Town.	Total population by the census of		Total births registered during the year.							Total deaths registered during the year.						
	Sex.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1882.	1883.	1884.	1885.	1886.	1887.	1888.
Ferozepore	Male ...	12,043	356	504	500	461	490	460	...	325	252	378	366	380	465	...
Ferozepore	Female	8,827	312	423	413	397	405	374	...	203	215	325	322	300	372	...
Total ...	...	20,870	668	927	913	858	895	834	...	528	467	703	688	680	837	...

NOTE.—Taken from Table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

Municipality.	Ferozepore.	Muktasar.	Dharmkot.	Zíra.	Makhu.	Moga.	Mudki.	Badhni.	Total.
1882-83	41,744	2,187	2,589	2,061	866	778	418	275	50,918
1883-84	49,277	2,288	2,278	2,345	990	1,000	620	408	59,206
1884-85	43,016	3,103	2,008	2,133	896	780	612	334	52,882
1885-86	35,071	3,028	2,361	2,318	1,049	778	630	281	45,516
1886-87	41,683	3,073	2,386	2,404	884	983	610	...	52,023
1887-88	39,598	3,206	2,554	3,186	1,207	975	724	...	51,450
1888-89	39,600	3,150	2,763	3,029	1,236	930	677	...	51,394

NOTE.—Taken from Municipal Board Office.

Table No. XLVI, POLYMETRICAL TABLE of DISTANCES of the FEROZEPORE DISTRICT, published by the ACCOUNTANT-GENERAL, PUNJAB, and issued under the authority of the LOCAL GOVERNMENT.

		Ferozepore	Ghal	Moga	Kulgarhi	Zira	Kot Ise Khan	Dharmkot	Fatehgarh	Makhu	Mallanwála	Sultan Khanwala	Mudki	Baghapurana	Nihal Singhwala	Butar	Bhagta	Nathana	Mahraj	Nihanwala	Kot Bhai	Mamdot	Mamdot town and ferry	Mohanki	Guru Har Sahai	Baggeke	Jalalabad	Mukatsar	Faridkot	Fazilka	Rana	Bahak	Arniwala	Malaut	Abohar
Ghal ...	§ †	13																																	
Moga ...	*	35	22																																
Kulgarhi ...	...	10	9	30																															
Zira ...	*	24	15	17	14																														
Kot Ise Khan	...	34	25	12	24	10																													
Dharmkot ...	§ †	41	32	11	31	17	7																												
Fattehgarh	...	39	20	21	25	11	9	12																											
Makhu ...	§ †	30	26	28	25	11	14	21	9																										
Mallanwála ...	§ ‡	18	20	31	10	14	26	31	20	12																									
Sultán Khanwala	...	10	7	29	2	16	26	33	27	13	12																								
Mudki ...	‡	20	8	20	17	15	25	31	26	28	27	15																							
Baghapurana	¶ †	35	23	12	32	24	21	23	33	35	38	30	15																						
Nihal Singhwala	§ †	49	37	20	46	38	32	31	41	48	52	44	29	14																					
Butar ...	§	45	32	10	41	27	22	21	31	38	41	39	27	12	11																				
Bhagta ...	‡	51	39	28	48	40	40	30	49	51	54	46	31	16	16	27																			
Nathana ...	§ †	63	53	42	62	54	54	53	63	65	68	60	45	30	30	41	14																		
Mahraj ...	...	68	56	45	65	57	57	56	66	68	61	63	48	33	24	35	17	6																	
Nihanwala ...	...	50	62	54	74	66	66	65	77	80	68	69	51	42	42	53	26	12	18																
Kot Bhai ...	†	57	70	62	67	84	84	83	95	87	75	67	72	60	60	71	44	30	36	18															
Mamdot ...	...	11	24	46	21	35	45	52	50	41	29	21	31	46	60	56	68	87	85	75	52														
Mamdot town and ferry		14	27	49	24	38	48	55	53	44	32	24	34	40	63	59	69	88	86	76	50	4													
Mohanki ...	†	24	37	59	34	48	58	65	63	54	42	34	41	59	73	63	59	74	76	62	44	13	14												
Guru Har Sahai	...	25	38	60	35	40	59	66	64	55	43	35	45	53	67	65	59	68	76	60	42	14	15	5											
Baggeke ...	‡	36	49	71	46	60	70	77	75	66	54	46	56	72	86	84	73	77	83	65	42	25	26	12	16										
Jalalabad ...	†	34	47	69	44	58	68	75	73	64	52	44	54	67	81	79	68	72	78	66	38	23	24	10	13	5									
Mukatsar ...	*	35	34	44	45	59	54	54	74	65	53	45	32	36	48	48	36	42	48	40	20	30	36	22	18	25	18								
Faridkot ...	...	21	20	32	29	27	37	43	38	51	39	31	12	27	41	39	28	42	45	29	37	40	41	31	26	45	40	20							
Fazilka ...	§ *	56	69	73	66	80	90	84	96	86	74	66	66	67	79	78	65	71	77	59	51	45	46	29	30	17	21	29	48						
Rana ...	...	53	66	72	63	77	87	83	95	83	71	63	59	64	76	75	62	68	74	66	48	42	43	26	27	14	19	29	45	3					
Bahak ...	...	50	63	60	64	74	84	80	92	80	69	60	56	61	73	72	59	65	71	63	45	39	40	23	25	11	16	23	42	6	3				
Arniwala ...	‡	52	65	61	62	76	86	72	84	82	70	62	48	63	76	75	62	68	74	66	48	42	46	26	30	19	19	16	45	19	16	15			
Malaut ...	†	54	67	63	64	78	88	74	86	84	72	64	50	65	77	76	63	69	75	67	40	44	48	36	32	26	28	15	47	30	32	31	16		
Abohar ...	†	65	78	74	75	59	99	85	97	95	83	75	61	76	88	87	74	80	86	78	60	55	59	39	43	35	32	27	58	18	22	24	14	17	
Usman Khaira	‡	84	97	93	94	108	118	104	116	114	102	94	80	95	107	106	93	99	105	97	79	74	78	56	62	44	48	44	75	27	30	33	33	33	16

* Tahsil. † Police Station. ‡ Police Outpost. § Post Office.

Distances from Ferozepore are measured from the Deputy Commissioner's Court-house.